

A Svvoord

agaynst Swear yng, con-
teyning these principall
poyntes.

1 That there is a lawful vse of an
oth, contrary to the assertion of
the Manichees & Anabaptistes,

2 Howe great a sinne it is to sweare falsly
vaynely, rashly, or customably.

3 That common or vsual swearing lea-
deth vnto periurie.

4 Examples of Gods iuste and visibie punishments
vpon blasphemers, periuriers, and such as haue
procured Gods wrath by cursing and bannings,
whiche we cal execration.

by Edmond Bicknoll

At London,
Printed by Richarde Wat-
kins, dwelling in Pauls
Churchyard.

1579.

GOD the Father.

Exodus. 20.

Thou shalt not take the name of the Lord thy God in vayne. The Lord wyll not holde hym guiltlesse, that taketh his name in vaine.

Le. 19.

You shall not forswear in my name, you shall not defile the name of your God, I am the Lord.

GOD the Sonne.

Matth. 6.

Thus you shall specially pray. Our father which art in heauen, halowed be thy name.

GOD the holy Ghost.

Iacobi. 5.

Above all thinges my brethren, sweare not, neyther by heauen, neyther by the earth, nor by any other kynde of othe,

The Prophet David.

Psal. 68.

GOD shall wounde the head of his enemies, and the heary scalpe of euery one that goeth on styl in his wickednesse,

¶ To the right worshypfull,
M. Alexander Nowel. M. Iohn
Mullens. M. Iohn Walker, diligent and
faythful distributers of Gods
heauenly Mysteries.



AN in the dignitie of his
creation (right worshyp-
full, and my very good Pa-
trons) hath this excellent
denomination, he is termed
μικροκόσμος, a litle world
within it selfe, as carry-

in within the litle compasse of his smale brayne,
the whole order, and disposition of a common
wealth. But if by inuersion it may be allowed, to
returne vnto smaller thinges, the greatest, we may
then right wel resemble the world vnto mankind,
saying, The worlde is lyke vnto a man, and of
good right and reason, the greatest time & age of
the worlde being now consumed, and gone. This
face of the worlde, as it were lying sicke of age
(which age it selfe in deede is a malady vireco-
uerable) this same last age of the world, may best
be likened then vnto an old man: But an old man
is wyse a childe, children be foolish, & froward,

The Epistle

and besides the infirmitie of sicknesse, they be nasty and noysome, full of vncleannesse, in whose frowarde follie, this about al thinges must be remembered, that old men, howe iust soeuer the cause be, can abyde no reprehension, nor cannot endure the hearyng of theyr faultes : And so for all the worlde, though neuer any age were so wicked, so foule, so filthy, so nasty, and so loathsome, as this our age is : yet we say, we be cleane and holosome, we say we be sweete and sauery, we say they be not wyse that reprehende in age any thyng . Age in deede is honourable, howbeit not that age which Seneca ad Lucilium calleth *Elementaria senectus* . but that age whereof Tullie remembreth *de senectute* : Remember alwayes, sayth he, that I speake of that age whereof youth hath layde an honest foundation . It is not yeeres, or gray bears, nor wrinkles in the browe, nor furrowes in the face, that bryngeth reuerence vnto age, but an honest life past before, which continueth with reuerence vnto the ende . An oide Ruffian, or an auncient Callet , is not for theyr continuance in wickednesse worthy any reuerence . A sleepe age geuen to idlenesse, that resteth not without feare, and is voyde of hope of goodnesse, seeking securi-

dedicatorie.

3

tie for the time, pretending that we were best be
at quiet for the time of our lyfe, we are not
able to endure the troubles that may com-
passe vs: this age is not honorable. And such is
our age, and like altogether vnto testy old fro-
ward age, that how iust soeuer the cause be, can
abide no reprobenson. What, we lyue in the olde
age of the worlde, and haue the examples of all
the ages of the worlde before vs, and our end is
to be looked for, no man wotteth howe soone:
Shal not our punishment be the greater, our con-
demnation the more iust, howe much the more
warninges and examples haue been geuen vnto
vs since the beginning of the worlde, yf we take
no heed thereby? And howe muche I pray you
haue we profited? Amongst Gods special com-
maundements, is God honoured? Is Gods name
reuerenced? Was euer any age so outragious in
Othes? So blasphemous in railing? So rooted in
periurie? When God turned his gracious counte-
nance to wardes vs againe, and renued the glory
of his Gospel, did we suspect that wickednesse
should haue been vnweeded, that blasphemie
should haue spread such blossomes, that common
swearing should haue ben thus suffered as it is?
I thought we that Papistes should haue had any

The Epistle

place of authoritie? I thought we that contenti-
on should haue ben so common, or that conscience
should haue ben ruled by riches. Nay verily, we
hoped for better, and I wot not when any age
was worse. It is true that affliction and trouble
tryeth: God is neuer letter serued, then in ad-
uersitie. Wealth maketh vs Wantons, peace bre-
deth pride, we haue quite forgotten Mariana
tempora. This complaint as it may truely be
made in diuers respectes, so specially in this, that
Gods most glorious name is not halowed nor ho-
noured, but vainly vsed, terribly abused, & blas-
phemed most outragiously. Some faultes against
the second table, because they concerne the com-
mon wealth, are somewhat duely executed, nay
I dare boldly say that lawes for haukes egges,
for couies of Partriges, and eyes of Phesantes,
are with much diligence obserued and looked vn-
to: (and good cause that so they shoulde)
But this that concerneth Gods honour, and
the glorie of his maiestie, this whereof God
bath geuen a special charge, wherunto God bath
annexed his terrible threatnings, this commaun-
dement of the first Table, concerning the reue-
rence of Gods owne name, is (fie for shame) to
much neglected. If Princes woulde forget it, if
Coun-

dedicatorie.

4

Counsellours consult for common wealth only, yet may not Diuines speake? What though we be lyke vnto women, for that when we haue sayd, we haue doone, our aucthoritie stretcheth no farther: yet in a reasonable cause a woman may speake with honestie, and speake agayne and agayne to, vntyl she be heard. Vnto you therefore this I remember, not in suspitiō of your diligence, that be far from me, for I professe gladly, and I geue God thanks, I knowe that both in doctrine and life, none labour more feruently: but as litle sand to continue a long lasting edge, vnto a strong gentle Scitbe: So I humbly beseeche you styll to continue your earnest Zeale, to the promoting of Gods glory, Namely, and most specially when oportunitie of time and place shal serue, that some strength of law earnestly be by your wysedomes required, agayne and agayne, to be established for punishment of vaine swearing, and for the vtter cuttyng of, of forswearing or periurie. The discomforties of the outrageous excesse in apparrell breedeth much more woe then many deemes for: drunkennes, is a deathful disease, & it dismaketh a man, so that he ceaseth to be that he was: But this vice cōcerneth not man so much as God: No tonge can vtter, no pen can expresse, no mor-

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salitie can conceiue the sinful wickednes, the dishonour vnto God, the mischief and misery vnto mankinde, that groweth therby: Of this it pleased God to styr me vp to write somewhat, wherof I yeeld most humble thanks vnto his maiesty, that it pleased hym I should bring somewhat, whether it be beare or wooll, or sand, or Oyster shelles, to the building of his Temple. The matter is worthy for al men to regard, though it be a common thyng (euery body can say it is so) our age is dainty, and lusteth after nouelties: the profession of our faith in religion, is like vnto our foolish fancy in building. We delight in shewes, in trickes and toyes, in cornered Windows, in tops of Chimneies, though the bottomes be not. So we dispute curious vnprofitable preternecessarie questions, not regarding the ground and substance, which is most necessary, as without the whiche we are not. That your godly wise dome right wel considered, when in your auncient reuerend age, you wrote yet instructions for the tender youth, a Woorke which to your presence for to commend, is not so seemely: it was in deede a hammer, a Hatchet, a swoorde, an axe, to beat, to cut, to wounde, to destroy Antecbrist and all Heritiques. Old men are vncleane and nastie,
the

dedicatorie.

5

the hope is in the youth, whom well to enstruete
in faythfull literature, and studiously to traine vp
to his glory, is the only hope that remaines to our
age: the strength of which hope, is the stablish-
ment of good lawes in tyme, for the reuerende
vse and honour of Gods name. Which neglected
or intermitted, the euyl of example that amongst
vs remayneth, is lyke to poyson more pottes, then
all the Vineger in Europe is able hereafter to
make sweete or seasonable. God graunt that his
honour may most specially be tendred, and that
thereunto all other Potentates, Prin-
ces, and Dominions whatsoeuer,
may with condigne reue-
rence bende and obey.

Amen.

¶ Vnto your good woorshyppes,
bounden by duetie, most humble in
the Lorde.

Edmond Bicknoll.

¶ Unto the Godly Reader,
through the grace of Gods spi-
rite, feruentnesse of Zeale, and diligence
(according to abilitie) to kil and
destroy the abhominable sinne of
Suuearing and periuurie.



The notable sayings of Gods
chosen seruants, in whom the
holy Ghost it selfe speaketh,
are worthy perpetual remem-
brance. Which if they be not
regarded, the godly are taken
away to their rest and ioy, and
then foloweth (in plague to
the people) the miseries and
calamities that befoze were threathed by the mouthes
of those his messengers. So after the death of *S. Am-
brose*, folowed the horrible vastation of *Italie*, after the
death of *Augustine* the *Vandales* entred *Affricke*, and then
sprang the *Arryan* Heresy, after the death of *Iohannes*
Hus the fierce battayles of *Bohemia*, after the death of
Martin Luther, what terrible troubles, and cruell cala-
mities happened? Who in his lyfe tyme amongst al o-
ther, left in memorial this notable prophesie: That
these thre thynges would be the destruction of *Chri-
stian* religion. The fyist, is forgetfulnesse of the bene-
fites that we receiue at Gods handes by the Gospel,
and vnthankefulnesse for the same. The seconde, is
carelesnesse: the woorde is brought vnto vs, and we
care not for it, we make a profession of a fayth for a
shewe, but we reckon not what we doo, nor how we
lyue. The thirde, is that we loue & like better of world-
ly wisdom, then of godly wisdom: within the com-
pass

passe of our foolyshe braines; we wyll comprehend the
 reason, rule, order, and ende of euery thyng: vngodly
 counsel is a prop and stay vnto our determinations, we
 depende not vpon the Lordes providence, we aske not
 counsell at the mouth of the Lorde: yf the Lorde guide
 not the worlde after our owne wyl, we lyke no longer
 to be gouerned by hym: We forsake the Lorde, we flie
 streight vnto fleshe and blood, The prosperitie of the
 worlde is our delyght, and therefore we say iumply as
 it was sayd vnto *Jeremie*, We remember what we haue
 doone, and lyued meerly after it: when we sacrificed
 vnto the Queene of heauen, the worlde went merily
 with vs, we sawe none euyl: but since we left sacrifici-
 cing vnto the Queene of heauen, we haue liued in lack,
 and felt much wo: Euen so say we, yf we shoulde lyue
 accordyng to the Gospel, we shoulde leaue of craftie cun-
 nyng in getting, and perchaunce become beggers, we
 shoulde leaue our false swearing, and not sel our wares,
 we shoulde leaue our excesse in vanitie, which is our
 chiefe delyght, we shoulde labour earnestly, and leaue
 our slouthfull rest, we shoulde geue to them that want,
 and haue no certenty our selues, but stil waite vntil the
 Lorde would geue vs more. Fleshe and blood is our de-
 light, the gloze of the worlde is our toy: and, this is con-
 trary thereunto. Thus we forsake the Lorde, and cast
 of the yoke of Christian profession, nay, of Christian re-
 ligion I woulde say, for we professe somewhat, but we
 lyue nothyng. These thynges, sayde that excellent ves-
 sell of the. L. Doctor *Martin Luther*, woulde destroy
 christian religion; So as *Moses* late shalbe continued,
 and the Turke very farre shall spread the prayse of his
Mahumet, but christian religion amongst vs shal waye
 full colge. It is God hym selfe that speaketh by the
 mouth of his ministers, and therefore it would be speci-
 ally regarded, what the holy ghost moued them to tel,
 before

Jeremi. 44

To the reader.

Example in
remorie.

before it pleased God to take away our good *Iosias*, our
sweete king Edward, this voyce was hearde out of
euery Preachers mouth, The Gospell shalbe taken
from you, the Gospell shalbe taken away from you. I
am horribly afrayde because of the vngodly, so often as
I heare my deare brethren and felowe labourers in the
Lord: Who, I am sure with earnest gronings, pray
vnto the Lord, that his spirite may teache them
what to speake: So often as I see that the spirite
worketh in them to threaten, aboue al other this woe,
to haue the kyngdome of heauen taken away from vs,
to haue the glorious Gospell of GOD, the immortall
seed, the spirituall foode of our soules, taken quite a-
way from vs: So often, me thynketh, I feare and
tremble to thynke how soone that terrible hunger shall
come, that we shal go, and run, and seeke earnestly, and
yet not fynde the foode of our soules wherewith to be
comforted. If we wilfully forget Gods glory, wyll he
care for vs? wherefore? There was neuer a goodlyer
thyng vpon the earth, then was Hierusalem: and yet
when they refused to be obedient vnto the Lord, and
began to waxe forgetfull of his great benefices, when
they left of to aske counsell of the Lord, and trusted to
mans foolyshe wysedome and pollicie, to mans bayne
strength, euen then they were destroyed by viciuyl dis-
cention, poysoned with the plague of pestilence, murde-
red by cruell famine, deuoured of the enemies sword,
many thousandes of their Nobles forced to doo the
dayes labour of slaues, no more accompt of them, but
that, 30. of them were solde for one poore penie: the
rest were forced to lyue agaynst theyr wylls in lacks
and wo, pinched with penurie, oppressed with labour
in most cruel bondage and perpetual slavery. To come
nearer and next in deeде to our selues: Howe gallant
and glorious a Citie was Antwerp? Howe flourisheth
long

To the reader.

7

some part of *Germanie* and *Flanders*, but when the voyce of the Gospell is not obeyed, when Gods kingdome is not sought fyrst and afore all other thynges, when Gods mercy is despised, and his Gospell no more embraced, when the spirite of God is resisted and refused: then in dedde we must needes looke for that whiche *Martin Luther*, that chosen instrument of the Lorde, foretolde vs, that the Gospell shalbe translated from vs, to some other people, or rather returned backe agayne from vs Gentiles vnto the Iewes, from the newe chosen refusers, to the olde refused professors: It hath an hye darke misterie, that many false professed Christians denie the reuerende Sacrament of Baptisme, and some naturall Israelites, carnal Iewes, haue earnestly despyed the benefite of the same. Doubtesse it is true that Christus sayd, *You shall not synshe all the Cities of Iuda vntill the commyng agayne of the sonne of man*, some what shall be to doo amongst them: *God hath a woork* amongst them that he wyl doo, he hath a remnant that he wyl call home, whereof *Paul* speaketh, saying, *Blindnesse is partly happened vnto Israel, vntill the fulnes of the Gentiles be accomplished, and so Israel shalbe saved*. Hereof sayth *Hillarins*, *All is not yet doone in Israel: after the fulnesse of the Gentiles is come in, there is a remnant yet left in Israel that shalbe gathered vnto the Lord*. Our loosenesse of lyfe is vnto any Christian conscience a terrible feare, or rather a dispayre of any long continuance of Gods Gospell among vs. The Foxe of whom *Methodius* speaketh in his *Vaticinis* whom diuers learned interprete to be *Mahomet* or his faction, was neuer so lyke to hyng red and blooddy Turkes and Iewes out of *Caucasus* cloysters, as now, neyther was our battayle euer so great in dedde with them our frowarde neyghbours that ware blacke Bootes, as it shall be with those strangers that weare red Buskins, whereof

Romans. 11.

Hillarins.

Methodius

To the reader.

Bessarion.

Wherof a iust prouocation is in good sadnes that which **Bessarion** layeth to our charge, that we are so diuers of hew, so variable in colour, that it is hard to find a number of Christians of one colour, of one consent, of one lyke disposition, some are whyte, some are blacke, some are dun, some are blew, some are falowe, some are red, some are full of speckles, some are vnspotted: on the other syde, one Wolfe is lyke an other, all wicked ons, as byrdes of one feather, as beastes of one kynde, they are all alyke, of one minde, of one consent. The Deuyll, the Pope, the Turke, the Iewe, they haue one and the selfe same intent, they shoote all at one marke: seeke to destroy Christes kingdome, and haue with you, for our pecke of Mault let the whole Kylene on fyre: deface Gods glory, blot out his name; and set vp whom you wyl: Let God and Moses be forgotten, in the Mount at Israel wyl plucke of their speciall Jewels and Dynamentes to make a molten Image. Let the people proclayne a sacrifice vnto the Queene of heauen, you shall haue company that wyl spare for no cost, young men wyl cut wood, chyldren wyl gather chypys, women wyl fetch water, olde men wyl asooorde wheate, one wil fetch fire, an other wil heate the Duen, make cakes to sacrifice to the Queene of heauen, spare for no cost, you shal lacke for no company. **Gedeon** dyd but once aske it, and he had it redily geuen hym to make an Ephod to set vp in Ephra. 1700. scales of redde golde, besides Jewels and precious apparel. Aboue al thynges, we shoulde be most thankfull for that inestimable treasure of Gods most sacred woorde, we shoulde seeke most specially his honor, in respect wherof, al pompous glory shoulde be as dunghyl fylthinesse. In this case lament al you that loue God: Helpe al you that be good Christians, with one consent; let vs be felowe labourers in the Lorde: For Gods glory, for the

Jeremi. 44

Judges .8.

Philip. 3.

To the reader.

8

the reuerent vse of his name, spare no labour, speake, sue, entreate, encourage, helpe, succour, make good choyce (if I speake not to late) of your Knightes of the Shyre, of the Burgesles of the Parliament, of the Clarke of the Conuocation, shewe your zeale, doo what you may to mooue, to procure some godly lawe, whereby the custorable euyl vse, the wayne abuse of our sacred GOD, his most mightie name may be reformed. The force of Papistrie GOD be thanked is beaten downe, they wyte not, nor haue not what to wyte. Our lacke of good lyfe is the greatest losse, the strongest stoppe, the unhappiest hinderance that now remayneth agaynst the fulnesse and plentifulnesse of Gods kingdome: Whose kingdome, yf we buylde not vnto the ende, whose spirite yf we resist, and refuse, as heretofore (a fruite of infidelitie) we were geuen ouer to beleene Hobgoblin, Robin goodfellow, Fayries, and suche other fancies, so hereafter we may be sure, haue-uyng cast of the spirite of grace, the Deuyl shal euery where in the terrour of our conscience, appeare and shewe hym selfe vnto vs: So as hereafter it shalbe (I feare) as great a woonder to see many houses free from some one or moe visibly possessed of the Deuyl, as heretofore it hath been strange to see one in a parish. Strange lightes, earthquakes, vnnatural murders, Monsters by Sea and by lande, as tokens of Gods wrath, we haue seene abundantly: Nay we may wyte againe to the beginning of the worlde, suche thynges as they neuer heard of. These thynges shoulde frame or rather force vs to a newnesse of lyfe, to a redy wayting for the Lorde Christe his last commyng. Amongst al other, this great and horrible vice of wayne swearing, to the destruction whereof, I beseeche GOD graunt some strength and force of lawe, it is so great a sinne, so vnpofitable a mischiefe, so common
an euyl,

To the reader.

An euill, as there is nothing more to be wooned at in
my iudgement, then that after twentie whole yeeres
preachyng of the Gospell vnder so gracions and godly
a Queene, and mother vnto his Church, there
shoulde any man, noble or simple, be so vngodly, so vn-
thankfull, so vnchristian, as once to dishonour
God by dishalowing of his name, or to haue hym selfe by
euill outragious or other forgetfull of the benefite of the
Gospell, by throughe disobedience and lacke of good
lyfe, to hynder the common home of other vnto the
societie of Gods holy congregation. And in this so
good and necessarie a motion, I am also foyr that
some man of good learnyng and great shew had not
taken this enterpryse in hande: Whowbeit the matter
it selfe is woorthy euery where to fynde Patrones.
And as helpers and ayders, I doo earnestly desyre fro
this behalfe all good Christians to succour and fur-
ther this motion: But most specially as Patroness by
name, I haue chosyn thre such (as, though compari-
sons be odious) (And blessed be GOD therefore, our
Church of Englande aboundeth with good men,
so as I dare say, no one function in subiectes state
is more faythfully and diligently discharged then the
ministerie) yet hereof I dare clappe my handes vnto
my selfe, that all other eyther learned, or godly, wyl
easily geue them the tye (besydes theyr excellent vni-
uersall gyftes of literature) of diligent and faythfull
distributers of Gods heauenly misteries, whereunto
yf theyr lyfe be not correspondent, let hym that can, step
foorth and rebuke, so that he doo it per *ELXXIV. in
iste conuener.* Of the whiche thre, as the one hath the
first place before our most gracions Queene, and her
most honourable Counsellours, in the which place, as
his wisdom of godly zeale hath moued diuers thinge
heretofore to be reformed: So at this tyme I trust

To the reader.

9

In God his spirite wyll worke a mightie effect in hym.
And the other twayne I am sure in theyr condition and
place, wyl mooue and further this Christian request
to Gods owne glorie: Hereof also I hope largely that
whatsoever so goodly learned, and faythfull stewards
of the Lorde shal be, al other than be eyther godly,
learned or zelous, wyl assent, prosecute, and further
the same, to the uttermost of theyr strength and habi-
lity: Whiche God graunt for his sonne Christe
Jesus his sake, to his onely honour, and reuerence of
his most glayous name, as also to the great commen-
dation of the gouernment of his church in England,
that other congregations of Christ els where,
may confesse England to be no whyt infe-
riour vnto any in the world, but
rather a lyght and lantherne
vnto the rest. Amen.
Amen.

A Sword against swearing god send vs, god send vs.
L Ope, thy Sword brandysheth, wrath agaynst it.
E Xcept our Englande, leaue her othes outragious.
X Ecept plagues were not so sharpe a scourge.
A S God wyl sende, when he his flooze shal purge.
N Othyng doth more, diminish Gods glory.
D Oth not God threaten, swearers his vengeance?
E Xcept you repent, and be hartly sorry.
R Emember hel fyre, shalbe your pyttaunces.

NOVV VEL, God speede thy tongue,
And guyde thee with his grace:
That when to preach, thy course shal come,
This vice, thou mayst deface.
And as. S. Ridley dyd,
procure the poore some toy,
When good King Edward dyd from hym
perceyue thei hard distresse:
So God geue thee to moue, that sharpe
Lawes may destroy
This filthy sinne, and thyne attempts,
God blesse with good successe.

A Swoord agaynst Swearyng.



Hriste our most blessed Saviour, in that his most perfect fourme of prayer, wherein al necessary goodnesse for soule or body is desired for vs, and al euyles due vnto vs, are required to be turned from vs, hath, as the most speciall, set downe this in the fyrst place before al other, a petition of al Christians, most necessary to be required at Gods handes: That the name of our heavenly father be sanctified, that is, alwayes esteemed holy and reuerend. And in deede, for good and louing chyldren, howe is any thing more requisite, or what more perfect note of true and sonlike loue is there, then this, That the some aboue al other thynges, doo seeke especially the honour and reuerende estimation of his father. So also God, the father of our Lorde Iesus Chyriste, with the sonne, and the holy Ghost, one only God, of al myght and power, when he had cholen one peculier people, to shewe his myght by them ouer al the worlde, he gaue vnto them, and consequently to vs al, Lawes, or Commaundementes, ten in num-

A Swoorde

ber : but he gaue them by thunder and lyghtning, by myste and darkenesse , by smoke and fyre. Mount Sinai was al on smoke , and the smoke went vp to the middelt of heauen: teaching vs by dreedeful signes , that his lawe is to be had in reuerence , and his Maieſtie to be feared. Amongest whiche commaundementes, as in the former twayne, he teacheth, that he is **GOD** alone, and therefore onely to be honoured : so the next is, that his name be no more lyghtly or vayneſy bled . Used yet, but not in vayne : wherunto (yf God be to be feared , that not without these great and dreedeful signes gaue vs these his commaundements) he addeth the penalty of his wrath, The Lord wyl not hold him guiltlesse, that taketh his name in vayne. And if the Lord, the lawe geuer , that knoweth best the entent and purpose of the law, the Judge also against the transgressours of the same, shal pronounce vs gyltie, what remayneth to the person condemned, but bitter execution? How is it then, that **GOD** by terrour commaundynge vs, Christe by dutie of loue exhortynge vs, aboue al thynges, to seeke the honour and reuerende estimation of God his name : his most glorious

agaynst swearing. II

ous name notwithstanding is most baynely
blesed, most shamefully abused, and blasphemed
most outragiously. Howe farre this accu-
sation woulde stretch, howe generally this
fault is spread, that concerneth the dishonou-
ryng of Gods name, it is not mine intent here
to discover it. As the name of God in it selfe
is most glorious, and can not be dishonoured,
yet al the wayes & meanes practised by man-
kynde, agaynst the glory of Gods name, to
set them all downe, were a woork infinite.
This smal Treatise, whiche I pray God it
may be to the honour onely of his name, shall
concerne the lawfulnessse of swearing, the ab-
use of bayne swearing, the punishment of per-
jury or forswearing. As two false Knaues
neede no Broker, for they can easily enough
agree in wickednesse *sine mediantē*, without
any to breake the matter betweene them: so
amongst true and faythful men, there neede no
othes. Where Vertue sapleth not, trueth of
it selfe carrieth credite sufficient. But God
onely knoweth who are his, and the simple
cloke of Hypocrisie couereth many a sub-
tyl soule. Double dealing of the moste,
maketh manye men doubtfull where they
Biii map

A Swoorde

may trust . Chyſte is ſo conueyed by ſubtiltie , and falſehood is ſo diſguyled with fayre colours , that in a deepe deceyptfulneſſe , a man woulde almoſt dread no danger : and he that ſtandeth in no feare or doubt of ſubtiltie, is ſoonest endomaged, wherout for our ſafetie the Lawyer teacheth vs this leſſon , to truſt fewe or none vpon their woordes , woordes are but winde , bynde euery mans bargayne ſure by wryting,

Because that fayth and troth
with no degree wyl ſtande.
Therefore the Lawyer ſayth,
take wryting of his hande.

If no man woulde deceyue his neighbour,
yf euery man woulde ſpeake the trueth from
his hart , we then ſhoulde neede no wrytten
bondes, othes ſhould haue no vſe amongſt vs.
A remedy therefore it is agaynſt our corrup-
tion , that in doubtful matters (confeſſyng
God almyghtie his wyſedome , that he knoweth
all and euery ſinguler woorde and
woorde , deede and thought of man) we take
his name , we vſe the name of God , that is,
not

agaynst swearing. 12

not in bayne , but lawfully : we confesse hys
almighty power, that he knoweth al thinges:
(A matter that muche concerneth his Ma-
iestie) for who can doo so (but God alone?)
we cal hym as witnesse of our trueth , that
we may prosper therein: we besyre hym also
to be a reuenger and punisher of our sinnes,
yf we doo not speake the trueth . And there-
fore the Hebrues begyn their othe with this
coniunction of condition , If : and bse the fi-
gure $\epsilon\pi\alpha\sigma\iota\sigma\tau\epsilon\iota\varsigma$ suppressyng the rest , and
yet in deede intendyng this muche : If I
deceyue you , or yf I breake this othe , the
Lorde that is of al power reuenge it vppon
me . An othe therefore parteyneth to that part
of Gods seruice , which we call inuocation:
Cal vppon me, sayth the Lorde, make vnto
thy selfe none other Godds, I am the Lord
thy god, vse my name. So y when we heare
the Lord say, Take not my name in vaine:
let vs remember yet that the Lord said before,
I am the Lord thy God, thou shalt haue
none other gods but me. Preach my name.
Cal vppon my name. Confesse my name.
Vse my name: take it not vaynely, nor in
trifling matters abuse it not : I am the
B iiii Lorde.

Lorde, therefore to be reuerenced. But in
 matters of doubt, when mans wisedome
 canne goe no further, Confesse mine omni-
 potent power, cal vppon me, I am God a-
 lone, and knowe al. Make vnto your selues
 no other gods, by attributynge vnto them
 that whiche is proper onely vnto mee, but
 cal me for a witnesse, call me for a reuenger.
 The Lorde sayde not at any tyme, Take not
 my name in vse: but he sayde, Take not my
 name in vayne, vse it not but with great re-
 uerence, in consideration of my Maiestie: yet
 vse my name, Inuocate my name, or call
 vppon my name onely, for I ouerly am the
 Lorde, Thou shalt haue none other Goddes
 but mee. If inuocation parteyneth not vnto
 me alone, I am not God alone. Anabap-
 tista, & Manachei, and other sectaries, are
 thus easily confuted: when they deny the law-
 ful vse of the name of God, they deny Gods
 reuerence, they deny Gods power, they de-
 ny God to be God. But yf they wylt not
 vnderstande that Inuocation confelleth and
 attributeth omnipotencie vnto the person
 that they doo inuocate or call vppon, and
 where there is no inuocation, there is no god-
 head

agaynst swear yng. 13

head or power diuine acknowledged, let them yet consyder this substance following.

1 Gods commaundement vnto his people, to sweare by his name.

2 That God forbiddeth his people to sweare by the name of strange goddes, least by innocation, they shoulde attribute that omnipotencie vnto Idolles and Deuyles, that is proper to hym alone.

3 The example of God, swear yng for our capacite.

4 Examples of Patriarkes, Prophetes, Apostles, and Christe hym selfe, which in no case can be contrary vnto GOD his father.

When

Bb

A Swoorde

Exodus. 19. When the Lorde had chosen Israel from
al other nations, and had procured, by
terroure of his power, the reuerence of his
maiestie, the force whereof was so great, that
the people fled for feare of his myght, & Roode
a far of from the mountayne, and sayde vnto

Exodus. 20 Moses, Talke thou with vs, we wil heare
thee: but let not god talke with vs, least we
die. Euen the Lord hym selfe by Moses vnto
Israel from his owne maiestie, amongst
many other, gaue this lawe: If a man deliuer

Exod. 22. his neighbour money or stufte to keepe, if
it be stolne out of the house, if the theefe
be found, he shal pay the double: But if the
theefe be not found, then the maister of

7. the house shalbe brought vnto the iudges.

8. To sweare whether he hath put any hand
vnto his neighbours goods, or no. Where

the Lord him selfe appointed an oth, as an or-
dinarie meane to decide a controuersie, and a
sufficient testimonie of trueth in a doubtfull
matter. Againe in y. 10. & 11. verses of the said

10. chapter, If a man deliuer vnto his neigh-
11. bour an Asse, or an Oxe, or any other beast
to keepe, if it die, or be hurt, or be taken a-
way of enimies, and no man see it, An oth

of the

agaynst swearing. 14

of the Lord shal be betweene them twaine.
that he hath not put his hande vnto his
neighbours goods. Here is the apoyntment
of an oth by the Lord him selfe. It is called an
oth of the Lord, because they should sweare
by the name of y^e Lorde onely. Also. 6. Deut.
Moses heedefully & carefully remembryng a
gayne vnto Israel the Lorde his commaunde-
ment, when he commaunded them to lay vp
in their hartes, to teache them to their children,
when he geueth them this most earnest *Cave-*
at, Beware lest thou forget God, he addeth
specially, Thou shalt feare the Lorde thy
God, and serue him, and shalt sweare by
his name. Which commaundement he also
rehearseth in the. 10. of Deut. 25. & in the. 4. of *Jeremi. 4.*
Jeremie. 25. shewyng howe great a part of re-
ligion consisteth in inuocating or callyng vp-
pon the name of the Lord only. The Lord by
his Prophet mouyng them earnestly to re-
turne, not halcyngly, nor halfly, nor holowly,
but holply, and wholy vnto the Lorde, he espe-
cially teacheth them to sweare by his name,
Thou shalt sweare, The Lorde lyueth:
Tyeing an oth, or euery oth, to these lymies,
Waynely thou shalt not sweare: but in
trueth

A Swoorde

Iere. 5.
7.

trueth, in iudgement, in righteousnesse, and then thou shalt take none other to witnesse but the Lorde hym selfe, whereunto he addeth the maiestie of the Lord, & the benefite of the people, That the nations may be blessed in the Lorde, that the people may glory in the Lorde. Agaynst the glory of whose maiestie ful highly it is, if any other be taken in his place, if any other be sworne by, if any other be called vpon, either for grace, to geue blessing vnto trueth, or for might of power, to reuenge falshood. For what is that, but cleane to forsake the lord, & to attribute omnipotencie or al power & strength to some other. Wherefore the Lorde in his zelous wrath agaynst Iuda, amongst al other sinnes, for which in his iustice he powreth vengeance agaynst them, euen to the utter destruction thereof by the handes of the Chaldeans, he reckoneth this as a capital crime, How should I spare thee for this, thy children haue forsaken me? The Lorde himselfe sheweth him the maner how, They haue sworne by them that are not Gods, they haue forsaken me. This fault the Lorde reckoned so iniurious to his glorie, that with a myghtie vehemencie of speech he saith, How

agaynst swearing. 15

can I spare thee for this : in effect thus,
Surely I wyl not spare thee, the Chaldees
shal destroy thee.

Hereof the Lorde gaue a speciall com-
maundement in the. 23. of Exodus. Take *Exodus. 23.*
heede to al thinges that I haue sayd vnto you,
and ye shal make no mention of the name
of other Gods, neyther shal it be hearde out of
your mouth. And in the. 23. of Iosua, Make *Iosue. 23.*
no mention of theyr gods, nor geue or take a-
ny cause to swear by them. He said not, Take
not theyr names in bayne: but, take them not
at all, let them not be heard out of your
mouthes. So the. 19. of Esay, where the *Esay. 19.*
Lord geueth a speciall forme how the Lord
is serued and honoured accor dyng to his owne
good wil and pleasure, the Prophet expresseth
thus, At that day, fiue Cities of the Lord
shal speake the language of Canaan, & shal
swear by the Lord of Hostes. And thus the
Lorde hym selfe also dyd most zelously, as to
be we his only omnipotencie, and how it
stretcheth vniuersally. In Esay. 45. I haue *Esay. 45.*
borne by my selfe sayth the Lorde, the worde
gone out of my mouth in righteousnesse, &
shal not returne. Euery knee shal bow vnto
me

A Swoorde

me, and euery tongue shal sweare by me : accordyng whereunto, not vaine-ly, but reuerently, in matters of great waight, to ende contentions. To make assurance of promises to be kept in testimonie of trueth, we reade how the fathers, both Patriarkes and Prophets, haue sworne.

- Gen. 21.** So Abraham swore vnto Abimelec in
covenant of his safetie.
- Gene. 26.** Isaac lykewyse in the lyke case, swore vnto
Abimelec, Abuzzah, and Phicol.
- Gene. 31.** Iacob swore vnto Laban, concernyng
the bounds of theyr grounde.
- Exod. 2.** Moses agreed by covenant of oth to dwelle
with Iethro.
- Ibidem.** Jonathan sware to Dauid.
- Ibidem.** Dauid sware to Jonathan.
Jonathan and Dauid sware both.
- Lykewyse Saul required an oth of assurance, for his seede after hym : and Dauid
sware vnto Saul.
- 1. Reg. 1.** Also Dauid in the presence of Nathan
the prophet, sware vnto Bethsheba that Solomon
should raigne after hym.
- 1. Reg. 17.** Helias the Prophet sware vnto Achish
the kyng.

Elize

agaynst swear yng. 16

Elizetus sware vnto He lias that he would
goe with hym.

2. Reg. 2.

The Angel sware by hym that lyueth
worlde without ende.

Apoc. 10.

So also the Lorde peeldyng vnto our
weakenesse, confirmed al his promises by an
oth, hauing no greater to sware by, according
to the fashion of men. he sware by him selfe,
concernyng his couenant with Abraham.

By my selfe haue I sworne, I wil surely
blesse thee and thy seede: which oth he con-
firmed vnto Isaac.

Gene. 22.

I wyl surely performe the oth which I
sware vnto Abraham.

Gen. 26.

Also by *Esay*, I haue sworne by my selfe.
sayth the Lord, The woorde is gone out
of my mouth, and shal not returne.

Esay. 45.

So *Dauid* remembzeth the Lorde his
couenant confirmed vnto hym by the Lordes
oth, I haue sworne vnto *Dauid* my seruant,
and againe, I haue sworne once by my bo-
linesse, I wyl not fayle *Dauid*.

Psalms. 89.

Lyketwyle the Prophet remembz yng the
disobedience of the *Israelites*, remembzeth al-
so how the Lorde sware that they shoulde not
enter into the lande promised vnto them.

Psalms. 96.

The

A Swoorde

Psal. 110. The Lorde sware concernyng the euerlasting Priesthood of Christ. And agayne vnto Dauid, The Lorde sware in trueth, and wyl not

Psal. 132. shrinke from it.

Hebrues. 6 Paul also remembreth at large, howe the Lorde sware vnto Abraham, and as it were

ratifyng þe vse of an oth: An oth, saith he, for confirmation, is an end amongst men of all strife. Whiche thynge also for testimonie and confirmation in his earnest zeale, Paule also

2, Corint. 1 dyd, as first to the Romanes, God is my witnesse: And to the Corinthians, I cal God to

Galat. 1. recorde vnto my soule: And to the Galatians, Behold I witnesse before God, or I cal

Ephe. 1. God to witnesse that I lye not: And to the Ephesians, God is my record: & so likewise

to the Thessalonians. And yet no Christian

ener doubted but þe Paul was led by the spirite

of God when he wrote those Epistles: In so

Agust. contra mend. muche that Augustine sayth, It were an heynous

wickednesse to say that Paul, especially

in his written Epistles, hath violated or broken

that Gods commaundement, Thou shalt

not sweare. Therfore, saith he, you must vnderstand

that which is set downe (non omnino

not at al.) That is, as much as in you lyeth,

haue

against swearing. 17

haue none affection at all to sweare, thynke an
othe to be no grace nor no garnyshe vnto
your speache: Otherwyle howe shoulde we
excuse Christ him selfe? Or shal we with Por-
phirius or Iulianus condemne Christe, that
his woordes and commaundementes are one
thyng, his lyfe and conuersation are ano-
ther? for so these vile Heretiques carpe at
Christe, and vpon the selfe same saying, doo
they harpe with the Manichees and Ana-
baptistes, brynging vehemently the woordes
without sense, Swear not at al, not at all, let
your communication be yea, yea, no, no,
that which is more then this, is sinne.
Which commaundement if it were not to be
enterpreted, Christ in deede had done violence,
for he hath bled often, as a testimonie of truth,
and as a confirmation of his speech, Amen.
Amen. Which is somewhat more then a
playne yea, for it soundeth as much as, Cer-
tainely, Truly, Verily, or, of a certayne
trueth. And in this sense Paul sayth, All the
promises of God in Christe are yea, and
are in him Amen, that is, truly, perfectly,
fully, assured, perfourmed, compleat & ended.
And let vs marke now what a great oth this

2. Corin. 1

A Swoorde

is, Amen, Veryly, & Truly, or, Of a trueth: wherby I appose their conscience to reclayme them thereby, that thinke it is no oth to say, Truly, or, Veryly: insomuche that in our customable speache, yf a man say, Truly: it is replied, Yea, but you dare not sweare: when he alredy hath sworne full deeply. **Heb. 6.** Paul sayth, God sware. Marke now the fourme of the oth set downe by Paul, Truly, or, Surely I wyll blesse thee. So also the Prophet Dauid remembreth that the Lorde sware vnto the Israelites, that they shoulde not enter into the lande of promise. **Salm. 95.** Turne vnto the. 14. of Numbers, where the Historic of their murmurynge is expessed, and the fourme of that oth is thus set downe, Surely, or, Certainly, they shall not see that good land. So often as we say, Certainly, assuredly, truly, or veryly, so often in dedde we doo sweare: for though GOD be not expressly named, yet in nampynge trueth, God is named, for God and trueth are one, and the selfe same: And the strength of an othe consisteth moze in honourynge God by trueth, then in the outward nampynge of God. Let all men then either learne or remember, whereas customably they

*Truely.
Veryly.*

against swearing. 18

they vse baynely, Cruelly, when many tymes there is neyther crueth nor veritie in their saying, how that they most greuously offend God, who is in deede all trueth, and the onely trueth. So then neyther may the Anabaptistes restrayne this vnto the tyme onely of the olde Testament, neyther may they so vrge the wooordes by the letter, that they thereby take away the iust interpretation and sense thereof: For so should Paul and Christ hym selfe be condemned, so shoulde God his mercy, declared heretofore by his Prophets vnto the Gentiles in Christe, and after Christe his commynng, be frustrated and made voyde, which were blasphemie agaynst the spirite: and an infinite beape of other mischiefes woulde ensue, yf lyke places of Scripture were violently forced accordyng to the letter. We must therefore vnfolde them according to their meanyng, and take them by as they lye. The sense dooth offer it selfe as playne as can be, yf we marke bypon what occasion, and to what purpose Christe gaue this commaundement. The Iewes had gotten this euyl custome of swearing by creatures, as, by the Temple, by the Altar, by Heauen, by Hierusalem,

C ii

salem,

A Swoorde

saalem, by the Earth. & c. And though they
swoze falsely, and intended to deceiue theyr
neighbour, yet yf they named not God ex-
pressly, they thought it was no sinne. Muche
lyke vnto the foolyshe people of our age, that
entendyng to deceiue others, by subtiltie of
sounde, or by eclipsing the pronounciation,
reckon yet their craftie entent to be no de-
ceipt: suche I meane as sweare thus. G O D
pronounce me at the last day. By God, I neuer
defended hym in all my lyfe. When they
thynke and hope that other men wyl iudge
that they meane, G O D reuounce me, I neuer
offended hym. Thus dyd the Iewes, though
they carried in theyr mindes a full and per-
fect entent of deceipt, though theyr com-
munication was myngled wth common
and customable othes, yea though they dyd
forswear them selues falsely, except there
were some expresse namyng of G O D,
they reckoned it none offence at all. And to
this Dyuelyshe purpose they abused this
text, Thou shalt not forswear in my
name, least thou defile the name of the
Lorde thy G O D. Otherwyle (so that
they vled not innocation of G O D expressly
by

Augustine
ser. dom.

Leui. 19.

agaynst swear yng. 19

by name) although they sware and forsware,
 although they vſed execration, which con-
 teyneth curſyng and bannyng, and deſiring
 of vengeance (As in example, *The earth*
open and ſwalowe me. The ſtones of the
Temple fall vpon me: or ſuche lyke) they
 made none account of any ſuche othe or exe-
 cration. And this Chriſte correctyng in the
 23. of Matthewe, he calleth them blynde
 gwydes, and blynde Baſtardes; ſhewyng
 them that there is no place nor plot in the
 worlde, wherein God hath not ſet ſome cog-
 niſaunce of his glory: Heauen is his ſeate,
 the earth is his footſtoole. He that ſwea-
 reth by the Temple, ſweareth by it, and
 by hym that dwelleth in the Temple. He
 that ſweareth by Heauen, ſweareth by
 the throne of GOD: and by hym
 that ſytteth therein. This ſpake Chriſte, to
 confute their damnable cuſtome of ſwear yng
 commonly, and their doctryne interpretation
 of ſwear yng or forſwear yng by the name of
 GOD, and teacheth them withall an
 orderly fourme of behauiour in theyr com-
 mon ſpeache, Let euery man ſpeake the
 trueth to his neyghbour from his hart,

Matth.

A Swoorde

Math. 5. and say, *Yea*, it is so : Let hym renounce
falshood, and say, *Nay*, it is not so. Let this be
an order establiſhed for your dayly commu-
nication. And nowe let vs harpe vpon com-
munication, communication : as they chaunte
out, *Not at all, not at all* : and then the true
ſenſe is, In your dayly communication, vſe
none othes at all, or vſe not at all any othes
in your dayly communication : But ſpeake
truely, and ſay, *yea*, or *nay*. So that Chriſte
is not contrary to **G D D** his father, he re-
pealeth not the decree of **G D D**, eſtabliſhed
for the vſyng of his name in iudgement,
in iuſtice, in doubtfull cauſes concernyng equi-
tie and ryght : but he rebuketh that whiche
God forbade, *Vayne* and raſhe ſwearynge,
and foolyſhe conceyued opinions, of this or
that othe. Thus vſyng Gods name lawfully,
we muſt neuer abuſe the ſame. **G D D**
that ſayd, Take not my name in vayne,
hath therefore appoynted the ryght vſe of
his name, becauſe he hath forbydden the ab-
Exo. 23. uſe thereof. Of ſtrange Gods he hath ſayd,
By the name of ſtrange Gods thou ſhalt
not ſwear at all : the name of any of
them ſhall not be heard out of your mou-
thes.

agaynst Swearing. 20

thes. He sayd not In vayne : but, Not at all, of any other belydes hym selfe. Of his owne name onely, there is a lawfull vse alowed and commaunded vnto the Godly : as to spread his glory.

- | | |
|--|--|
| 1 By preachyng his name. | { See and preache the Gospel <i>M. 11.</i>
vnto all creatures.
{ Preach the word, be earnest <i>2. Ti. 4.</i>
in season, and out of season. |
| 2 By geuyng thankes and honour vnto his name. | { I wil alwaies geue thankes <i>Psal 33.</i>
vnto y ^e Lord, his prayse shall
euermore be in my mouth.
{ I wyl deliuer thee, and thou <i>Psal. 49.</i>
shalt honour mee. |
| 3 By professing and confessyng Goddes name and power. | { He that confesseth me before <i>M. 10.</i>
men, I wyl confesse and ac-
knowledge hym before my
father.
{ To confesse Gods name, <i>Rom. 10.</i>
proceedeth from the mouth.
{ Confesse the Lorde, and call <i>Psal. 14.</i>
vpon his name. |
| 4 To inuocate or cal for helpe at the name of the Lorde. | { Call vpon mee in the tyme <i>Psal. 49.</i>
of trouble. |

Vnto the which part, most specially the ryght vse of an othe apparteyneth : As,

A Swoorde

*A memo-
indum for
sweaters.* when by calling **G D D** to witnesse, we
confesse his omnipotent power, and desyre
hym to maynteyne and prosper vs in trueth,
and to punyssh vs, or to be auenged vpon vs,
yf we speake, or doo, or entende any falshood
or deceypt: which both we are sure he wyl
doo, because he is **God**. But what is it to take
Gods name in vayne? It is,

1 To call God a witnesse in vniust or in
trifelyng matters.

2 To sweare rashly, vnadvisedly, or with-
out vrgent necessitie, tyme, place, and auc-
thoritie not considered.

3 Or once to name God, without the reue-
rence due vnto the Maiestie of his name,
of whom nothyng may occupy so muche
as our thought, without due remembrance
of his honour.

Sap. 1. Thynke not of the Lord, but in good-
nesse, sayth Solomon, and the Lord him selfe,

Leui. 19. Ye shall not sweare by my name in vaine,
neither shalt thou defile the name of thy
God. I am the Lord.

Deut. 28. Vnto all the Curses and Plagues that
Moses from the mouth of the Lorde remem-
bereth: As the curse at home, the curse abrode,
the

agaynst swearing. 21

the curse of hunger, the curse of thyrst, the curse of yll successe, the curse of sicknesse, of madnesse, of penurie, of oppression, of captiuitie, vnto them all, he addeth this as a chiefe addition, These and many moe plagues shall the Lord heape vpon thee, vnlesse thou feare the glorious, mightie, and terrible name of the Lorde. Thy name is woonderfull, O

Psal. 8.

Lorde, and onely to be had in reuerence.

The Lorde wyll not holde hym gyltlesse, that taketh his name in vayne. It is remembred by Aben Ezra, that the Egyptians had a custome to sweare by the head of their king: which othe, who so euer perfourmed not, no raunsome woulde redeeme hym from death, because he despised the king: How muche moze, not without due reuerence and feare, ought we to name or thinke once vpon the name of our God, who only is God, and without or besides whom there is no God.

Exodus. 20

Thou only art great, O Lorde, and great is thy name in strength and power, who feareth not thee thou King of Kinges? thine is the glory aboue al. How much the hygher we esteeme of Gods glory, with so much the moze reuerence ought we to thinke

Iere. 10.

A Swoorde

and to speake of his name : but as he that speaketh much, speaketh sometymes vnadvisedly for haste, as Solomon remembreth, Vnto many wordes, folly is neuer absent or wanting. In much speech, there is eyther flatte falsehood, or vanitie, or superfluitie at the least, or peraduenture all at once. So of the often naming of God, much more of often swearing by his name, there aryleth a bayne abuse, an unhonourable derogation, a path way to the Palace of periurie, an open accesse, or rather a compulsion to the pye of perdition. The Adulterer, the Theefe, the Murderer, can not alwayes doo that wickednesse that they would : But he that accustomed him selfe to bayne swearing, though of purpose he would sometymes frame and fashion him selfe to abstaine from swearing, yet can he not for his lyfe so doo : Custome succeedeth, or rather groweth in natures rone. So that at all times he sweareth, and by swearing dishaloweth, as muche as in him lyeth, the most holy and reuerent name of God : In so muche, that a common swearer, yf he be in the feare of God reprehended for his bayne swearing : he answereth with another othe, that he sware not afore.

I haue

agaynst swearing. 22

I haue hearde ere now, a vayne fellowe to gently reprehended for the damnable custome of swearing, and his answere hath been with an execrable othe, that suche reprehension needed not, for he neuer sware lyghtly: whose woordes truely vnderstoode, he spake more truely then he was aware, not lyghtly, but heauily. Could any Christian beare it, to heare the most honourable name of our glorious G D D so terribly abused? Hereof sayeth Chrysostome, Lyke as a continuall babler prattletb intemporally some vnseasonable speache: so no man sweareth often, but he also too many tymes forswareth hym selfe. Therefore sayth Augustine, because he is farther of from periurie that vseth not at all to sweare, then he that sweareth redily in matters of trueth, the commaundement of our Sautour is, that by abstayning from swearing, we myght be sure not to forswear, rather then by swearing in matters which we suppose to be true, to drawe or drine our selues into the acquaintaunce or familiaritie, nay rather into the danger, damage, and destruction of periurie. To sweare that which a man deemeth to be true, is not expedient, nay it is intollerable,

Chrysost.
super. Ma.

A Swoorde

ble, and may not be admitted, and thereof Michael de Hungaria, setting downe persiculer kindes of swearing, by the fyrst and last letters of this woorde Fato, and by Idonea, forbyddeth fyrst to sweare fallely, and then also to sweare that which we deeme to be true. For though a man see his freende on Horsebacke at Bysshoppegate in London, entendyng to ride to Cambridge the nexte day, he may not therefore sweare that he is at Cambridge, though he thynke verply that he is there: for though he iudge so, yet it may be otherwyle. And, but in trueth a man may not sweare. Swear not then sayth he per primas fato, per idonea notificato.

α
f. 4.
70.6

Fallely: for God is trueth.

As you thinke: for you may be deceiued, be sure first that it be vndoubtedly true, before ye sweare.

Irreuerently: for it is against Gods honour.

Deceitfully: for your sayth is geuen as it is receiued, and as he vnto whom you made or gaue your sayth vnderstande it, so it is to be interpreted and perfourmed.

Occiously or idelly. Swear neuer, but to good purpose, and then not but in trueth, in equitie, and iudgement.

I

D

Swear not

agaynst swearing. 23

Negligently : not regarding what
you sweare, for God is the reuenger.
Erroniously : for it diminisheth the
reuerence due vnto Gods name.
Sweare not
Accustomably : for who so doth, the
plague of God shall not depart from
his house.

AS our prouerbe is of swearing, Set your
minde on it, and it wyll come alone : So
in deede, vse breedeth facilitie, facilitie engen-
dretb familiaritie, familiaritie maketh redi-
nesse, redinesse frameth perfectnesse, perfect-
nesse breedeth custome, custome forceth con-
tinuance, continuance conueyeth vs to
senselesnesse, senselesnesse lulletb vs a sleepe
in the cradle of Securitie, so that we feare
not, nor feelee not our desperate fall into the
paynesful pye of Pericurie, the vnhappie re-
warde whereof, is perpetuall infelicitie. Let
vs take heede then of swearing, or of the rashe
or hastie naming of GOD, without the reue-
rence due vnto his most glorious name. For,
as with muche water passeth eyther Grauell
or Mudde, and, as the seruant that is often
tymes beaten, is seldome without some blete
spotte : so, he that often tymes nameth God,
namely hym baynely, and vntreuerently, and
be

A Swoorde

he that sweareth often, dishonoureth his maiestie, and oftentimes falleth into periurie. What mockery and derision is this agaynst Christe, in the Church, when the name of Christe Iesus is sounded, to bende or bowe in token of reuerence, and all the weeke after to sweare by hym, as though he were woorthy none honour at all? The Iewes, as we vnderstande by the gesture of the hygh Priestes, bled to teare their garmentes when they supposed that they heard any blasphemie. The Turkes reckon and esteeme so reuerently of their Mahomet, that they neuer lyghtly or baynely sweare by his name, neyther doo they admit vnto any office of gouernement any swearer, what byrth soeuer he be of, or though he be for any other qualitie neuer so notable. Amongst the Heathen people, it is woonderfull, a terrible shame to Christians, that Regulus, a woorthy Romane, being taken prisoner of the Carthaginians, when they of Carthage desyred rather to haue had theyr owne prisoners from the Romans, they sent this Regulus to Rome, without any gage or pledge, saue his fayth only. When he was at home at Rome, he perswaded his countrey men,

Mar. 14.

Tripolitani,

August. de ciuitate dei. 1, Li. 15. c.

agaynst swearing. 24

men, that his message was not profitable for his Countrey : and for his othes sake yet, not otherwyle compelled, but onely to keepe his oth, he returned as a prisoner to Carthage : where, after the most cruellest maner that the mischief of their most blooddie mindes could inuent, after such a sort as I neuer read the lyke, they put hym to death most terribly. This was their guyle. They compassed hym close rounde about with planks, the planks were dyuen thicke with Iron pyckes, the poyntes wherof were made exceeding sharpe, so that he coulde not bende hym selfe to leane any way, without greuous woundes, whereof his fleshe rancklyng, the longer he lyued, the more greuous woulde be his payne, waking or sleeppng his feete must beare the burden of his whole body : he myght truely say, *Vixus, vidensq; perio*, I lyue, and see ful wel I dye. So the Saguntinians, rather then they would breake their fayth made into the Romanes, they endured willingly all the punishments that hunger, sword, or fire could do vnto them. Liuius remembreth two Romane Li. 3. cap. 20 Souldiers taken prisoner, dismissed by Hannibal vpon their othes, to returne agayne to his

A Swoorde

his Campe. The first, subtilly left his sworde behinde hym, and when he was gone a good way of from the Campe, he returned agayne to fetch his sworde: meaning by his subtil returnyng, to saue his oth, and neuer more to returne. But when this case came to be disputed at Rome, the Heathen Romanes sent hym backe agayne as a periured person, affirming that an othe ought so to be perfourmed, as he vnto whom the oth was made dyd vnderstande the promise. What shame is this to Christians, that the Heathen people which knowe not GOD, woulde not swear rashly, but reuerently: and duely dyd keepe theyr fayth promised. And we, that professe Christ, swear rashly, and vnreuerently: and, so we be trusted when we swear, we care not afterwarde for keepyng our fayth. Beleue not a common or customable swearer: howe can he keepe any fayth or credit in hym, that powreth it out continually? He that sweareth alwayes by his fayth, sweareth all away. So a swearer may be beleued, his care is neuer after to perfourme his fayth. If a common swearer dyd beleue in GOD, yf he dyd hope to be comforted by hym, yf he dyd thynke that

Counsell.

GOD

agaynst swearing. 25

God woulde punishe his perjurie ; surely he would not , without reverence and feare , he woulde not without vrgent cause in cases required , take once the most blessed name of Gods maiestie in his mouth . Nowe when he beleueth not hym selfe that whiche he affirmeth vnto another , who shal beleue hym ? Why do we not say vnto common swearers , why do you lye ? Or yf you speake trueth , why doo you sweare ? If you doo beleue in God , why do you so dishonour the glory of his name ? If you do not beleue in God , why woulde you haue me to beleue you , when you sweare by that God , in whom you your selfe do not beleue ? Solomon in the case of two women contendyng for one chyld , to trye where true natural loue rested , made a countenance as though he would haue cut the child in pecces . The wicked bloodthirsty woman , of whom the child had no nature or substance , cried with aloud voice , deuide it , deuide it . The true mother , in whom nature rested , made her humble request : Not so my Lorde , let the chyld lye and prosper , let no violence be done vnto it . In the auncient recordes of the Romanes it is remembred , of an adulteres

Di

haunyng

A Swoorde

hauiing three sonnes, that vppon her death bed
she told her husband, that of three boyes, one
only was his. This father, when he shoulde
dye, entreated earnestly his executours that
they would do theyr diligence, by al wisdomie,
to crye whiche of the three was his naturall
sonne, & vnto hym by Will he bequeathed his
whole lande. The faythful and trustie Execu-
tours thus made experience where nature res-
ted: They tooke the dead corpes of the father,
and set it agaynst a tree: vnto euery of the
three childezen they deliuered a bow and an ar-
row, they tolde them that theyr fathers will
was doubtful, and the diuision of the land was
harde: the best way was to try by happy ha-
zard, he that coulde shoote nearest the fathers
hart, should haue al. The two bastardes, in
whom rested no sparke of natural loue, shot
with good wyl: the third with reuerence refu-
sed so fylthy a fact: Whereby, if he were
percepued to be the true sonne. What bast-
ardes shal we know them to be that shoote at
euery part of Christes most blessed person:
Common swearers truely beare no naturall
loue to GOD, but teare him in peeces, shoote
at his hart lyke bastardes, and crye with that
Strumpet,

agaynst swearing. 26

Strumpet, Deuide hym, deuide hym, cut him
in peeces. Whereof sayth Augustine, They *Augustine*
synne no lesse that blaspheme Christ nowe rayg- *in Mat.*
nyng in heauen, then they whiche crucified hym
here vpon the earth. Thine enemies O Lorde,
take thy name in vayne. Remember this *Psalm. 139*
O Lorde, howe the enimie hath rebuked: *Psalm. 74*
And howe the foolishhe people hath blas- *Psalm. 68*
phemed thy name. God shal wounde the
head of his enemies, & the heary scalpe of
suche a one as goeth on stil in his wicked-
nes. Powre out thine indignation, O lord, *Psalm. 78*
vpon the Heathen that haue not knowen
thee, & vpon the kingdomes that haue not
called vpon thy name. As for the blasphemie
wherwith our neighbours haue blas-
phemed thee, reward thou them, O Lorde.
seuen fold into their boosomes. Make their
faces ashamed, O Lorde, that they may
seek thy name. Let al good Christians
say with hart and voyce, in woord and lyfe,
Blessed be the Lorde our GOD, euen the *Psalm. 71*
Lorde GOD of Israel, yea blessed be the
name of his Maiestie for euermore. They
that in profession sometymes graunt this re-
uerence and honour vnto the Maiestie of

A Swoorde

Jeremi. 5.

Gods name, and yet, by the vnreuerent abuse of his name, practyse the contrary, are very wel resembled vnto those Iewes, that put vpon Christ a purple Robe, & platted a crowne of thornes vpon his head, and put a Reede in his hand like a Seppter, mocking him in deede after the moste despytfull maner that they could deuise, but yet in woordes they saluted hym courteously, and sayde, *Hayle king of the Iewes*. They are a lyke vnto those people, whom the Lorde by his prophet Ieremi reprehended, They say the Lord lyueth, this is theyr spech, in woordes they say so, but examine theyr religion in deede, they sweare falsly. Gods name is not honored, but dishalowed as much as in them lieth. They take the Lordes name in testimonie that it is ful true, when yet notwithstanding it is ful false: what greater dishonour can they do vnto the Lord: Do they beleue that God knoweth it not: which were agaynst his omnipotencie: or do they thynke that God wyl leaue so great a sinne unpunished: which were agaynst his promise. The greatnesse of this sinne, the Prophete thus describeth, They haue made their faces harder then a stone. Right terrible is that whiche

GDD

agaynst swearing. 27

GOD threatneth by *Zacharie*. Behold a fly- *Zacha. 5.*
ing booke of xx. cubites long. and .x. cu-
bites brode, conteyning a curse of **GOD**
agaynst theeves and swearers, I wil bring
this curse forth sayth the Lord of Hostes:
it shall come forth vpon the house of the
theefe, and vpon the house of the swearer,
that sweareth falsly by my name. This
curse shal remayne in the middest of their
howses, and shal consume them, tymbre,
stones, and al. And this good counsaile from
the Lord, we haue by the wyle King *Solomon. Eccle. 23.*
Let not thy mouth be accustomed with
swearing, for in it there are many falles.
Let not the namyng of **GOD** be continu-
ally in thy mouth. For lyke as a seruant
that is much beaten cannot be without
some spots: So he that sweareth, and hath
the name of **GOD** continually in his
mouth, cannot be free from sinne. A man
that vseth much swearing, shalbe fylled
with iniquitie, and the plague shal neuer
go from his house. He that sweareth in
vayne, shal not be founde righteous. Much
swearing bryngeth fache horroir, that it
maketh a mans heare to stande vpryght,

A Swoorde

and the irreuerence thereof would make a man stoppe his eares. Though the proud blaspheme and are scorneful, yet vengeance lurketh for them as a Lion. The woordes of the swearer bring death, God graunt it be not founde in the house of Israel.

If there were in all the worlde no more faultes but this alone, it were enough to prouoke more vengeance then the whole masse of mankynde were able to beare. God graunt that England may once thoroughly be purged from this execrable cryme. The Lorde hath promised that he shalbe pronounced gyltie that taketh his name in vayne. A greater threatnyng is not added vnto any of the commaundementes among them al: but vayne-ly, in vayne for euery vayne trifling matter, as though GOD were of no power to reuenge, as though he were woorthy of no woorthyp. If ye, he, it is to tylthy, to to abominable. Wouide to GOD al kynges, Queenes, and Princes, would with more earnestnesse tender chiefly Gods honour, & deeply consyder that they liue & enioy theyr states and kingdomes by Gods merciful ordinance and sufferance: to this ende, that aboue all thynges

agaynst swearing. 28

thynges they shoulde promote the glory of his name . Howe are they lulled a sleepe in the cradle of securitie , in the drowsinesse of theyr owne transitorie glory , yf they forget that which most specially concerneth Gods glory : He thinketh al Princes shoulde reckon all them that unreuerently vse Gods name , neuer lyke to afforde theyr persons any reuerence or true obedience . They that feare not God , wyl they care for man? No truely , who so keepeth of God neyther feare nor loue , wyl easily breake his fayth to any Prince . A woorthy obseruaunce it is , that good Kinges here in Englande , haue made right good and hollome lawes to Gods glory agaynst common swearing . We haue good cause to hope , that as GOD hath geuen vs a moste gracious Queene , aunsweryng in any good Title to any other kyng that hath been in this Realme : So in this case also , it wyl please hym to worke by her Grace , and her Graces most honourable Counsell , that they shall most specially excell,exceede , and goe beyonde al others , in studious care and prouision for the reuerence and honour due vnto Gods most glorious

Diuit

name

A Swoorde

name . In this number of good kynges , in
this respect, are to be remembred.

*De quibus
consule.*

Iob. Fox.

1 Kyng Iue.

2 Kyng Alfride.

3 Kyng Edwarde.

4 Kyng Edmonde, whose lawe was, that
whosoener was once proued pertured, shoulde
for ever be separated from Gods congregati-
on. And of lawes made in his tyme for this,
and other matters , looke the collections of
W. William Lambert, whiche were imprin-
ted by *Iohn Day*, Anno. 1568.

Lambert.

5 Kyng Henry the first, for example to the
whole Realme, beginning at his owne house.
first ordeyned that within his owne Pallace,
yf any dyd sweare , he shoulde forsayte to the
ble of the poore for euery othe.

aldenus.

If he were	{	A Duke,	xl. s.
		A Lorde.	xx s.
		A Knight, Squire,	3 x. s.
		or Gentleman.	
		A Poman.	lii. s. liii. d.
		A Page or Lackie,	to be scourged.

There be lawes for meaner matters more
duely obserued . GOD graunt that his
honour may be most specially regarded . A-
men.

In

agaynst swearing. 29

In Fraunce . Kynges that holde theyr Crowne in Homage to the kynges of England, haue made these lawes, to this purpose: Fyrst Ludouic Kyng of Fraunce ordeyned, that al periurors and common swearers, shoulde haue theyr lippes seared with an hot burnyng iron: and this punishment he caused to be put in execution, openly at Paris, vpon a Citizen there.

Philip, an other of the kynges of Fraunce, *Vincentius in speculo.* constituted this general lawe : that who so euer, were he Gentle or simple, yea though he were for byrth ryght noble, in what place so euer it were, though it were in a common Canerne (where many wyse men forget them selues) if he blasphemed Gods name, he shoulde strayght way be drowned.

Maximilian, the Emperour, made this Law, that whosoever was iustly reprehended as a bayne swearer, shoulde leese and pay xlii.s. iiii.d. but if after his reprehension, he woulde not both be sorrowful for his sinne, and willingly pay the sayde money, he shoulde lose his head.

Philip, an Earle of Flaunders, for the precinct of his dominion decreed, that who so

Do

euer

A Swoorde

euier forsware hym selfe, shoulde loose both his goodes and his lyfe.

Libr 4.

Antiq. C. 6.

Iosephus counsaileth, that the blasphemers shoulde be stoned, and then hanged by one whole day: afterwarde, beyng taken downe, that he should be throwen into a holl or pyt, without any solemnitie of buryal.

Iusti. 77.

Novel con.

Iustinian, the good Emperour, vnto his Citizens of Constantinople, counsaileth and commaundeth thus. Whereas many in wordes and othes execrably abuse the most reuerend name of God, whereby Gods heauie wrath is procured: we exhort you, that you abstayne from cursing and bannynge, and from swearynge, eyther by your head, or by your heare, or by any other othes. For if iniuries done vnto man, be not vireuenged, much more, he that dishalloweth Gods name, is woorthie of great punishment, for such faultes cruelly both hunger and earthquakes, and the plague of Pestilence, falleth vpon vs. We therefore gently exhort you, that you abstayne from suche greuous crimes. If any wyl not be warned by this our Counsaile, fyrst as he shal procure Gods displeasure, so shal he be sure not to escape unpunished: for
we

agaynst swearing. 30

we haue geuen vnto our most worthy gouernour of this our royal Citie, this earnest commaundement, that he shal apprehend the offenders herein, & cause them to die the death, least God hym selfe should punishe both this Citie and the whole Realme, for leaping so great faultes unpunished.

The lawe of the Egyptians was, that no swearing shoulde be vsed, but in lawfull causes. If any were proued periured, he lost his head. *Egypt.*

The Sithians had a Lawe lykwyse, that whosoever was proued periured, should lose his head: and he that made prooffe thereof, shoulde haue his goodes. *Sithia.*

The Romans had a Lawe, that who so ever was proued periured, he should be throwen downe from the high Rocke Tarpeius: and therefore when they dyd sweare, they helde a Stone in their hand, and protested: If I lye, or sweare ought but trueth, cast me downe the Hyll violently, as I fling this stone from me. *Romanes.*

But to goe beyonde men. The Lorde hym selfe hath made a Lawe: He that blasphemeth the name of the Lorde, shall dye for *Le. 24.*

A Swoorde

for it, al the multitude shal stone hym to death: whether he be Citizen or Stranger, yf he blaspheme the name of the Lord, let him dye the death. And this law God commaunded to be put in execution vpon y^e sonne of Salomith, whiche was the daughter of Dibri, where no doubt the Mothers name is remembred and the Grandmothers, for their offence of yll education.

A remembrance for Fathers & Mothers.

Iosuah. 9.

Lykewyse Iosue, & the Israelites, made a faythful oth with the Gibeonites. In y^e dayes of Saul that oth was broken: whiche breache of fayth, the Lorde punished with three yeeres continuall famine: whiche famine was not taken away, vntyl seuen of the sonnes, or next

2. Reg. 21. c

of the kindred of Saul, were hanged vp vnto the Lorde. Lykewyse Mathathias, whom the kyng of Babilon named Sedechias, he contrary to his oth rebelled against the king of Babilon: whiche periurie, the Lorde thus

4. Reg. 24. 25.

punished, Nabuchodonosor tooke Sedechias prisoner, fyrst he slue his sonne in his owne sight, after that, he plucked out both his eyes, he bounde him with Chaynes of Iron, and carped hym prisoner to Babilon, where he kept hym in perpetual miserie. What nerde

I re.

agaynst swearing. 31

I remember that Troy, and diuers other Cities, were destroyed for periurie. Eusebius telleth of thre wicked disposed persōs, that of mischief pretended agaynst Narcissus, the good Bishop of Hierusalem, layde vnto his charge an heauie & haynous crime, & to make their false accusation the more probable, they sware greuously, and desired GOD to shewe vengauce vppon them, on this wyse: The fyrst wished, to be destroyed with fyre, yf it were not true: The seconde wished, to be consumed with a most greuous sicknesse: The thyrde, to loose both his eyes. Narcissus perceyuing their desperate intente vnto mischief, and his weakenesse not able to resist thre suche aduersaries, removed hym selfe vnto the solitarie Wyldernesse, there to leade a priuate solitarie lyfe: In the meane tyme, vnto them whiche so willingly, and wyckedly forswore them selues, this happened. The fyrst, as he wished, by casualtie of fyre, was burnt to death, and al his family: whiche fyre rose but of one litle sparke. The seconde was taken with a greuous strange sicknesse, from top to toe, and deuoured of the same. The thyrde, hearyng and seeyng
Gods

A Swoorde

Gods iust iudgement to fall vppon the other wayne, confessed the fault, and through great repentaunce, powred out such abundaunce of teares, that he lost both his eyes. Thus was their false periurie punished by God, and the good Bpshope receyued home agayne with ioye.

S. Gregorie. Saint Gregorie telleth vs a wonderfull storie of a young Chylde, vnder the age of seuen peeres (at whiche age we say chyl dren haue no discretion) yet for swearyng, and blaspheming the name of the Lorde, his Father holdyng hym in his armes, the Dyuel entred possession of the sayde Chylde, as it visibly appeared.

But to come to meere Englysh Stories.

King Stephen.

Though not first in order, yet for dignitie, I wyl place Kyng Stephan, and that compaignie, whiche contrary to their oth made in the dayes of Kyng Henry the fyrst, vnto Mahld or Mold, yet they crowned Stephan Earle of Bolloigne Kyng of Englande: in whiche number, were V Villiam, Archbysshop of Caunterburie, Roger, Bysshop of Salisbury, Hugh Bigot, Steward sometimes to kyng Henrie the fyrst, and diuers Lordes more.

The

agaynst swear yng. 23

The Archbysshop, God punished shortly after with death: the Bysshop of Salisbury, the kyng banished hym the lande: Hugh Bigot died miserably: Diuers other Lordes, were diuersely punished. Eustace, the kynges sonne, taking vp his horse befoze his father, had a fall, and brake his legge. The kyng, in remembraunce of his periurie, with sorowe ended his miserable lyfe, euen when he had now made a composition to lyue in peace, and to holde his Crowne quietly dur yng his lyfe tyme, proclayming Henry Duke of Normandie heyre apparaunt to the Crowne, euen then, when he most desired to lyue, most likely to lyue in most quietnesse, with sorowe he payed the pryce of his periurie with the losse of his lyfe.

Edward the fourth, at Worke toke a solemne othe, to holde him contented with his owne Duke dome, and to yeeld due obedience vnto Kyng Henry: but his oth rashly taken, was as soone broken, and his periurie God punished in his posteritie: none of his chyldzen came to the possession of the Crowne.

Elfred, because he was a Duke, shal haue the next place: This Elfred conspired a-
gaynst

Edward. 4.

Elfred.

A Swoorde

gaynst Kyng Adelstane at Winchester. He
put out his eyes : his conspiracie suspected
and detected, the kyng secretly fledde . The
wycked Duke was dyuen to purge him selfe
by his oth, of the suspition . In the Church
dedicated to .S. Peter at Rome, periuriously
he forswore him selfe : but euen so soone as he
had forsworne hym selfe , he fel downe dead
in the Church, and so was taken vp, and cari-
ed to the Englyshe house at Rome, and from
thence, after thre dayes, to his Graue.

Godwin.

Earle Godwin, traitterously slue Alphred,
brother to Kyng Edward the thyrde : after-
warde, as Godwin satte at the Table with the
kyng at Windsor , it happened that one of
the cup bearers (one of this Earle Godwins
owne sonnes) bynging a Cuppe of Wyne
towards the kyng, tripped on the one foote,
and yet recovered by the stay of the other
foote , so that he shedde none of the Wyne:
wherat the Earle Godwin laughed , saying,
Howe the one brother gently had holpen the
other : Ryght so, sayd the Kyng , shoulde my
brother Alphred haue holpen me, had not the
Earle Godwin been : At whiche woordes
Godwin, to excuse hym selfe, falsely forswore
the

against swearing. 33

the fact, and takyng a morsell of bread in his hand, wysshed that that peece of bread myght choake hym, yf he were gyltie of that deede: but so soone as he had receyued the bread, forthwith he was choaked, and fell downe dead: whereat, quoth the kyng, haue away this perfured Traytour, and by Harold his sonne, he was conueyed to Winchester to be buried: Upon whose Land also, GOD sent such a plague, that vntyll this day, all Englande heareth of the infortunate place, called Godwins Sandes.

Syr Roger Mortimer brake his solemne Sir Roger Mortimer
 fayth and allegtaunce vnto his souerayne Lord, Kyng Edward the seconde, and for the same his periurie, is thus punished: In the dayes of Edward the thyrde, he was fyrst set openly vpon a Ladder, his priuie members cut from hym, and cast into the fyre before his face, his hart pluckt out of his belly, his body diuided into foure quarters, and sent to the foure principall Cities of the Realme.

Howe many corrected in Gods mercifull iudgement for our example haue we knowen, some punished by losse of theyr goodes, some

A Swoorde

Diuers pu-
nishmentes

Richarde
Long.

Fox Mar.
1197.

Grimwood.
ibidem.

by fyre, some by strange sicknesses, some with
tongues so blacke as a coale, some with suche
hotte tongues, that they coulde not in any
case cloase their mouthes agayne, which be-
fore they had opened to the dishallowyng of
Gods most blessed name: as notable of late
dayes aboue the rest let vs remember Rich-
arde Long in Caleis, that wyllyngly to trou-
ble Smyth and Brooke, tooke his oth vpon
a Booke, that they twayne ate flesh togea-
ther in Lent, in the sayd Brookes house,
yet in trueth, the sayd Smyth came not into
Brookes house all that Lent: he long after
this periurie committed, drowned hym selfe
at the iuttie ende of the hauen in Caleis.

Grimwood of Hitcham in the Countie of
Suffolke, agaynst Iohn Cooper of Wat-
sam, in the sayd Countie, at an assise holden at
Berry, wylfully forswore hym selfe: at Har-
uest after, feelyng no payne, complaynyng of
no disease, iudgyng hym selfe strong and able
to labour, as he was stacking by a Goffe of
Corne, sodenly his bowels fell out of his body,
and immediatly he dyed most miserably. That
woorthy instrument in Gods Church, Mai-
ster Iohn Foxe, from whom I collected
these

against swearing. 34

these two last stories, geueth a gentle and fatherlyke Warnyng to all young Gentlemen, to leaue their outragious swearyng, by the fearefull example of this Gentleman following.

In the tyme and raigne of King Edward the fyrst, there was in Cornwall, a lustie young Gentleman, who dyd ryde togeather with other moe Gentlemen and their seruantes, in number about twentie Horsemen, amongst whom this lustie yonger entryng into talke, began to sweare most horribly: vnto whom one of the company, not able to abyde suche blasphemous abhominacion, in gentle wordes sayd to hym, that he should geue accompte for euery idle woorde. The Gentleman takinge snuffe thereat, Why, quoth he, takest thou thought for me? Take thought for thy wyndyng sheete. Well quoth the other, amende, for death geueth no warnyng, as soone commeth a Lambes skinne to the market, as an old Sheepes: (Gods woundes) sayd he, Care not thou for me: ragyng still after his swearing maner worse and worse in wordes, tyll at length, passyng on theyr iorney, they came rydyng ouer a great

A Swoorde

Brydge, which standeth ouer a peece of an arme of the Sea, vpon which Brydge, this gentleman swearer spurred his Horse, in such sort, as he sprang cleane ouer the Brydge with the man on his backe: Who, as he was going, cryed aloud, Horse and man, and all to the Deuyl.

Widdowe Barnes beyng rebuked for swearing, to the entent she myght de-
feate an Dyphant of her ryght, not regardyng good admonishmentes, within foure dayes after cast her selfe out at a window in Cornehil, and brake her necke.

Arthure Miller, a fylchp talker of rybald-
rie, a common swearer and blasphemur of
Gods name, in his sickenelle the yeere of
our Lorde. 1573. refused all comfortable doc-
trine of fayth in Christe, and cryed out, The
Deuyl, the Deuyl: Confessing in deede gods
omnipotent power, for he sayd, he felt it, but
he coulde not pray for grace, the cause he hym
selfe knewe, but he woulde not vtter it. So
that kyslyng his hande often, in which he sayd
he helde the Deuyl, crying for helpe onely
vpon the Deuyl, he most miserably ended his
most wretched lyfe.

An

agaynst Swearing. 35

An Aueris. 1575. II. Februarie.

An Aueris wyddowe, which at that tyme dwelt in Ducke Lane, without Aldersgate in London, in the Parish of S. Bartholomewe the litle, by Smythfielde (iudged to be. lxx. yeeres of age, or thereabout) came the day and yeere aboue dated, to the house or shop of Richard Wylliamson in Woodstreete (whose wyfe exerciseth the sorting & dressing of Flaxe and Towe) to buye there (as heretofore she had been accustomed) some course Towe: and hauing cheapened and agreed for vi. pounce of course Towe (a very small value) but marke whyther customable vse dooth bypnyng one, She perceiuing the seruauntes in the shop busie about other Customers, secretly slpyt away, imagining by lykelyhood, that because of their great businesse they nothyng regarded her: Howbeit (as GOD woulde) the Mayden that in her Mistres absence vsed to delpyer Ware, and receiue money, remembryng redyly that no money was receiued for the sayd. vi. pounce of Towe, sent one of them that best myght be spared from the shop, home to the house of this An Aueris in Ducke Lane, to require eyther the Towe as

A Swoorde

gayne or els money for it. This vngodly woman (in whose mouth a wicked oth was the readiest thyng) Swore by and by, that she payed the money whyle she was yet in the shop: But beyng earnestly desyred that she would agayne retorne to the sayd shop, there to affirme the same: As one that would put on a countenaunce of honestie, she refused not so to doo, lashing out by the way bytter curles and terrible othes, that she had already payed the money, neyther ceased she when she came backe agayne to the shop: But beyng gently reprehended for her vngentle and vngodly deede, with terrible othes, pcuriously she forswore the fact (*Vidz.* that she departed without payment) And, yf she payed not the money before her departure out of the shop, she desyred vengeance at the Lords handes, and that he would openly shewe vppon her in his iust iudgement (that yf she departed out of the shop without payment of the money for the sayd. vi. pounde of Towe) that she myght presently sincke or fall sodenly downe, and neuer haue power after to styre or go out of that place: thynkyng perchaunce, as Atheistes doe, that there is no G D, or els that

agaynst swearing. 36

that **G D D** heareth not the prayers of the people, eyther to rewarde the godly, or to punyſhe the wycked. Howbeit as **G D D** is a ſwifte **G D D** to reuenge when his mercie is reſuſed: ſo in the deapth of his iudgement, he heard her prayer, and ſtroke her ſo immediately vnto the ground, that ſtaggering to and fro, the ſtrength of her legges fayling her, and ceaſſing to doo theyr duetie in vpholding the body, downe ſhe fell in the ſhop, and became ſpeechleſſe, neuer able to riſe without helpe, neuer able to utter any more blaſphemous othes agaynſt the Lorde: Onely, a woonderfull thyng to tell, as yf **G D D** would playnely ſhewe the cauſe of his procured wrath, ſhe helde out in her left hand, xiiij. d. with which ſhe ſhould haue payed for the Towe, and that ſayd money ſhe toſſed and tumbled vp and downe vpon her Apron, ſo as al the ſtanders by might beholde the ſame. As ſhe fell downe in the deuylles name, ſo to ſtande vp agayne no helpe coulde ſupport her that ſhe myght be able agayne to goe: Her mouth alſo was put to a moſt vile office, as yf **G D D** woulde ſhewe that in his iuſtice he woulde puniſhe the place from whence, and the

A Swoorde

instrument wherewith, his most holy name was so vnreuerently blasphemed: So as that which nature would haue cast downewarde at the bottome of the bellie in some secrete place, when she had withdrawn her selfe from all companie, that selfe same fylthynesse she was forced to boyde at her mouth in the open streete in open day lyght, as many men, women, and chyldren, as came by gazing, woonderyng thereat: from thence beyng carried home, her dwellyng house denyed to receyue so vyle a person, so as of force she was fayne to be lodged in a stinkyng Stable (a Parlour sweete yenough for so vn-sauery a wretche) from whence she was afterwarde carried to her lodging, and from thence a fewe dayes after to her graue. The examination of this fact was taken before Sir Leonel Ducket, Knyght, Alderman, and Iustice of Peace within the Citie of London: and as witnesses are set downe.

M. Doctour Fulke. M. Edmundes.
M. Newstubbes. M. Robert Pistoz.
M. Crake. M. Robert Alke.

Who so listeth, may see this storie at large,
imprinted by Iohn Alde. 1576.

agaynst swearing. 37

Of whose printyng, you may also see another strange story of Father Lea, dated the 28 of January. 1577.

Father Lea, a man almost of lxxx. yeeres, *Father Lea*
whose whyte hoary heares wan credite to his *1577.*
tale, was hyred for a small summe of money
to forswear hym selfe: God in his mercy de-
ferryng his iudgement, full two yeeres and
more, he bare about hym the heauy burden of
a wounded conscience, a priuie payne, yet
in deede a more irksome grieffe, then it woulde
haue been to haue endured publique punysh-
ment for the same. He needed none other, ey-
ther Tayler, or Hangman to torment him, that
synderth that inward woo. But euen lyke as
an Arrow set in a Bow redy to be shot, dooth
fray a man more then an Arrow that alredy
hath byt his leg or his arme: Or lyke as the
feare of death, or punyishment, where grace
hath ben wanting, hath made many to murder
them selues wilfully: Euen so, the inward
fetteryng wound of a gilty conscience, boyd of
hope, full of dyspayre, is more greuous and
more intolierable, then any outward correcti-
on. Two long lastyng yeeres, Father Lea
bearyng this importable burden, at the last
the

A Swoorde

the force of the fyre brake through the ashes
that so long had couered it. In foster lane in
London, this Lea met that partie, agaynst
whom, or to whose hynderaunce he had for-
sworne hym selfe, and holdyng vp his handes
(after the manner of our askyng of forgeue-
nesse) he desyred hym to forgeue hym his
former offence agaynst hym committed, con-
fessyng that agaynst hym he had falsly for-
sworne hym selfe. The partie offended, cha-
ritably answered, that the offence agaynst
hym myght easily be forgeuen, but the offence
agaynst God, in abusing his most holy name,
was most heynous and wicked: But more,
to witnesse his repentance, he desyred hym to
come home to his house, and so Lea dyd, and
there confessed his fault to hym, and dyuers
other credible persons. And on Munday the
xxviii. of Januarie (ten weekes after this con-
fession) beyng alone in his house, (as the
deuyll is cunnyng in choosyng his tyme) he
then assauked hym, when he had no helpe or
comfort, by the presence of his wyfe, or any o-
ther, and so mightly ouercame hym, that as
it seemed, the sayd Lea intended to haue mur-
dered hym selfe, with an old rustie knyfe he rip-
ped

agaynst swearing. 38

ped his owne belly, and so hard was his hart,
(his mind being vanquished with the horrible
remembraunce of his detestable periurie) that
he gryped his owne guttes with his owne
handes, and so let them fall from hym into an
earthen vessell. But as Gods mercie is un-
speakeable, so (blessed be God therefore) the
deuyll hauyng shewed his tyrannie, his wyfe
came sodaynly, and at this strange syght scri-
kyng very loude, some of the neyghbours
came runnyng in, and sent for a Surgeon,
who presently styched bp his woundes, and
dressed hym so cunnynghly as he coulde. After
him came also a spiritual Surgeon, the pastoz
of that parryshe where he dwelt, named M.
Simpson (Father Lea dwelled in Sone Al-
ley in Noztonfolly, in the parrysh of S. Bo-
tulphes without Byshopsgate of London)
and he with the Spirituall comfort of Gods
sweete promises of remission of sinnes to all
penitent sinners, that in Christes name aske
and entreate for forgeuenesse, so salued his af-
flicted conscience, that this distressed creature
was recomforted therewith, and earnestly cal-
led vpon God for mercy and forgeuenes, pro-
fessyng that he stedfastly hoped to be saued by
the

A Swoorde

the blood of Iesus Christe, who of his ryche mercie had geuen hym a tyme of repentance after his desperate fact: And so ended his lyfe, the .xxix. of Ianuarie.

These examples beyng meere Englyshe, let vs borowe some out of the Germane Histories, the profitabest members for vs to take example by, for that they had the Gospel before vs, and for their vnhankfulnesse, and loosenesse of lyfe, these ensamples ensuyng were shewed vpon them. Let vs be warned by their woo, least after warnyng refused, by counsell and example, we feele also with them the punishment of warre.

Melancthon remembreth, of two wanton young men, makyng but a iest of Gods most glorious name, stryued whether of them could sweare most terriblest, or curse most horriblest: but their iestyng was so odious in Gods syght, that the one of them was presently stryken with madnesse.

Eslingen. In the Citie Eslingen, where vpon Saint Katherins day there is a great Fayre kept, a Gentleman of a noble house by byrth, fell amongst other yll company to Dyce, and lost a great deale of money, whereat beyng mo-
ued,

agaynst swearing. 39

ned earnestly, the Gentleman swearing and cursing outragiously, in a furious heate called to one of his men for his Horse, even when it was now in the edge of the evening: his man dissuaded him from riding, alleaging that the wayes were foule, and hard to fynd, dangerous through many waters, and it now began to be darke already, earnestly entreated he his Maister, to carrie vntyll the next morning: But as he must needs go, whom the Deuyl dysueth: so, full of rage and fury forth they went, in number but three, the Gentleman, and two men: They had not rydden far, but they met with more company, as yll or worse then them selues, Devils no doubt, who bent theyr force directly agaynst this swearing Gentleman: these seendes plucked hym of from his Horse, and would no doubt haue carried hym away body and soule, yf they had could: his men (through Gods mercie) especially the one of them, hauyng a good measure of fayth, and a good conscience, were vnto their Maister good Angels at that time, defendyng hym from the force of the enemy: Howbeit, all the nyght long they wandered out of the way, those euyl spirites still troubling them,

A Swoorde

them, seeking the destruction of the swearing Gentleman, vntill the day was lyght: then when they sawe the coast of the Countrey, and knewe where about they were, they brought theyr blaspheming Maister vnto Bethen Hawfen, where, after he had lyen thre dayes sicke, he departed this lyfe.

Tubinga.

At Tubinga, a desperate Boy deuised new othes, such as were not in common vse: but the Lord sent a canker, or some worie disease, that ate out his tongue, euen the very instrument wherewith he blasphemed God.

*Ciguea in
Schueberg.*

At Ciguea in Schueberg, for greedinesse of the gaynes of certaine Moynes, a wretched creature forswore him selfe: but God remo-ued his blessing from the place, a Snayle, as an instrument of Gods wrath (for the Lorde can worke by any weake creature, through his owne power and myght) a Snayle made lytle holes, which at this day remaine to be seene, and so deuoured the mettall in the Moynes, that from thencefoorth no mettall remayned in the Moynes to be founde, as before they were, though with much wastful cost and expences, they haue been sought for, since that committed perturie. In Thuringia the
Denyll,

agaynst swearing. 40

Deupll, as he thought his commission would haue serued hym, sealed hym a young man, for dishalowyng the name of God, whom yet in mercy vpon repentance GOD deliuered from his tyranny: So as the young man remayned an open and visible witnesse, both of the Deupls unmerciful tyrannie, and of Gods unspeakable mercie.

Rodolphus, Duke of Sweathen, had made a faythfull othe vnto the Emperour Henrie the fourth: but Gregorie the seventh Pope of Rome, absolued hym from that oth, as wel as he coude. It came to passe, that this Duke now, beyng (contrary to his oth) on the contrary part agaynst his liege Lorde the Emperour, in a battayle fought hard by Merspurge, he lost both the felde, and his ryght hand, and fled into the Citie for refuge, where lying sicke, his ryght hand beyng brought vnto hym, diuers of the Popes Clergie standyng about hym, with deepe sighes and groupnges, he sayd vnto them, Lo, this is that same hand with the which I gaue my fayth vnto my Lorde the Emperour: You gaue me counsell to rebell agaynst hym, you procured myne absolution from the Pope,

Duke of Sweathen,

The Pope could not set on his hand agayne.

A Swoorde

Pope, you see Gods iudgement vpon the :
conſyder now in your conſciences, whether
you haue well doone or no: And ſhortly after,
he peelded by the ghoſt. Manlius remembreth
one of Swethen, a man of noble birth, whom
the Palatine toke priſoner: but of mercte the
Palatine gaue him licence to depart into his
owne Countrey, vpon his promiſe made by
an oth, that he ſhould by a tyme limited re-
turne as a priſoner priuiledged, by promiſe
of his fayth, vnto Heydelbergum: but the
priſoner eſteemyng more of his libertie, then
of his fayth, played the Truanc, and returned
not: afterward hauſting with a Iewe, hauing
now broken his Chriſtian fayth, not farre
from the valley of Ioachim, his lye that he lo-
ued beyonde honeſt meaſure, was diſpatched
by a Gunne.

Ladiſlaus
king of Po-
lonia.

Ladiſlaus kyng of Polonia, though it
were vnto a Turke, namely vnto Amu-
rathes, yet he ſware by GOD to keepe his
fayth, which othe when he had broke, by the
ſouldiours of the Turke he was ſhortly af-
ter ſlayne.

A moſt notable example doone in
Marchia. 1528. by Iohannes Man-
lius

agaynst swearing. 41

lius remembred also.

A Common Souldiour, hauing gotten in some skirmish, or other waies, as a booty, a good, or rather a great bagge of money, sodenly he was visited with sicknesse, so as of necessitie he betooke hym selfe to rest in an Inne, vntyl by ordinarie meanes he myght recover his strength. Upon the fyrst condicion, or entraunce of his sojournynge there, supposing no body lykelyer to be of good and sufficient credite then his Hostes, he deliuered vnto her custody his whole bagge of money: Afterwarde recoveryng, as God woulde, his health, he required to receiue his bagge agayne. It greened his vn honest Hostes to depart from so great a pray, therefore she entreth an earnest consultation with her husband, what shyft they myght fynde to deteyne the sayde spoyles. Her unhappie husbände, beyng beyonde al conscience of that iudgement (that too too many men be of nowe a dayes) that what so euer by open prooffe of lawe, can not be wonne from them perforce, is therefore their owne gotten good, he geueth his wyfe counsel to denie the receipt of the sayde bagge, or money: his Hoas-

A Swoorde

*olde wic-
ed woman.* kes denied it. Howe coulde the Souldiour
proue it? Marke the boldenesse of a wicked
woman, she seemeth to wonder at the Souldiour, that he woulde be so impudent, as to
aske at her handes, that whiche she auouched
she neuer receyued: in this case she rayleth at
hym, and reusleth hym, so far as the vttermost
of her bayne Rethorique woulde stretch. The
Souldiour (as they are commonly allowed to
be somewhat more bolde then other men)
obiecteth agaynst her, her open falsehood, for
that contrary to her sayth, she forsweareth the
trueth agaynst her conscience. Her husbände,
a principal partie in this periurie, as yf it
were to defende his wyues honestie, with vi-
olence thrusteth the Souldiour out at his
doores. The Souldiour bold in war, abrode,
at home, thought, that in a good quarrell he
myght wel be more bolde, and hauing almost
in choyce as lief to leese his lyfe, as his mo-
ney (the whole recompence of his lyues ad-
uenture) stoutly he draweth his swoorde, pro-
fessyng, that eyther he wyl leese his lyfe, or
saue his money, and breakes with too muche
haste his Hostes house to reenter, alleagynge,
that where his goodes are, there he may safe-
ly

agaynst swearing. 42

It be. The hoast pleadeth an action of burglarie, and maketh open cry for helpe vnto his neyghbours. And as in braulles and broyles to many fees belong to Sergiauntes, with violent force a number of officers carry hym, as an open malefactor, vnto the Gaile. The common Counsaile, accordyng to the incimination of the fact, are agreed deliberately what iudgment to geue, when publique iudgment shalbe craued: agreed it was, the Souldiour by most voyces shoulde haue been condemned. The Dpuell, who knoweth some thynges by permission, in some forme and fashion commeth vnto the prisoner, and to winne the more credite, he telleth hym what iudgement the Senatours would pronounce, vntlesse he toke good heede, and dealt wysely. *The content*
And as he woulde fayne haue some testimonie agaynst man, wherein he falleth from God, and consenteth vnto hym: so he perswadeth the Souldiour a free delgueraunce from his whole trouble, yf he woulde geue hym his soule to hyre. Nay quoth the Souldiour, I had rather yet leese my lyfe, then my soule. Wel quoth the Diuel, though I get nothyng of thee, as a rewarde, yet wyl I delguer thee,

A Swoorde

so that thou be ruled by me. Follow therefore
(quoth he) these instructions : when thou shalt
be brought before the Judges , pleade for thy
selfe ignorance , desyre to haue an Atturney.
Chose me, quoth the Dyuell , to debate thy
cause : by these notes thou shalt knowe me, by
a blewe Cappe and a Feather . The Souldiour easily graunted to vse his counsel. The
Session is holden , the Souldiour is brought
foorth as a malefactor , his Hoast pleaderth
the death of the Souldiour , the Souldiour
vleth the counsaile of his vnhappie aduocate:
Licence he craueth, that the Gentleman with
the blewe Cappe and the Feather myght
pleade for hym : Leau is graunted , foorth
comineth the Proctor , and lyke a skylfull
Lawyer, he maketh this Caution : The par-
tie not gyltie , is not to be condemned , for
from the Souldiour grue no cause of strife:
the Inholder by violence , thrust the Souldi-
our out at the doores, an open and a manifest
crime. Search the cause , quoth the Dyuell,
and (as one of the priuate Counsaill with all
vnhappinesse) geue me leau and aucthoritie,
sayth he, to searche the house, I dare vndertake
to fynde the bagge and the money, so shal the
Inholder

Dyuell

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ber.

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agaynst swearing. 43

Inholder be gyltie, and the Shouldiour cleare.
 The Typler standyng now vppon his credit, Not w
 or discredite for euer, added, as the Dpuell thy the
 would haue hym, many blasphemous othes, name
 that he by no meanes knewe of any suche Inhold
 money, and for confirmation of his fayth
 made by oth, he requireth, as the custome of
 swearers is, vengeaunce at Gods handes, yf
 he sware falsly: I woulde (quoth he) the Dp-
 uel myght fetch me away presently body
 and soule before you al, yf I sweare vniustly.
 Whiche terrible woordes, when the Typler
 had earnestly repeated once or twyce, this
 Dpuell the Lawper, or this lawing Dpuell,
 leaft the cause, and snatched the Corpes (ac-
 cording to the vengeaunce desired at Gods
 hande) of this typlyng Hoast, and carryed
 hym throue by the wyndowe, and then visi-
 bly ouer the market place of the Towne, so as
 his body was neuer seene any more, nothyng
 beyng left behynde hym, but an horrible
 styncke, as a witnesse what an vncleane
 spirite had carryed away suche an vncleane
 person. Of this notable remembraunce, the
 tyme is set downe, and the place, and the au-
 thours name, that nothing myght want to the

A Swoorde

certaintie of the trueth.

It wyl adde hereunto the destruction of that detestable vyce, of bannyng and cursyng, whiche is the next brother vnto this sinne of perjury (whether is worse, God knoweth) both tende to the dishonouryng of Gods name, an example or two, in hatred of the same.

elanc-
pl ief-
with
reue-
Not far from Ellengen (whereof before it was remembred) sayth Melancthon, certayne wanton yowthes, players by lykelyhood of description in Enterludes, after a solemne Pageant set out to the people, sported them selues with cursyng and bannyng (thynkyng to make but a Maygame of the Lords reuerence) but amidde thes cursyngs, God sent his punishmentes: One of them was stricken starke dumbe, the other fell starke madde.

L
bia.
In At the feast of Whitsontyde, a wretched woman, by cursyng and bannyng, forsakynge the helpe of GOD, and procuryng the vengeance due vnto her by the Dyuell, was by the Dyuell sodaynely snatcht vppe into the ayre, many people beholdyng the same; and as he tooke her vp in the Deylles name, so he flang her downe with a
verg

agaynst swearyng. 44

bery vengeance, a number of people beholding how she was snatched up, and howe she was hurled downe, but runnyng to the place where she fell, they founde her starke dead, and her face turned quite behynde her.

Iohannes Manlius, a man of great credit, one of the first visitors of the Church of Germanie, recordeth, that the excellent man of GOD, Doctor Martin Luther, and he at Basile sawe a woman guilyng her daughter up and downe the countrey, the daughter beyng possessed of a wicked spirite, which inuasion of the spirite, grew by the mothers dyuelish curse. The mother confessed (that her daughter disobeyng her commaundement) she cursed her sayde daughter, with these woordes, The Dyuel take thee: or, the Dyuel flye vpon thee. And the selfe same houre her daughter fel madde, and was possessed of a Dyuel. Doctor Luther seeing the woman, communed with them, and agaynst y^e Diuel he vsed that place of Iames: GOD rebuke thee thou foule spirite, vnto whiche woordes the Diuel answered agayne: so as it was wel manifest what spirite possessed her.

Manlius

A remem

brance fo

mothers.

A Swoorde

In exam-
ple for fa-
thers.

Sanlius
lection.

To. et

gelueche-

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pedagogie.

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In the Towne of Freburg in Misnia, an
hastie froward father, pl accustomed with con-
tinual swearpng, curslyng, and bannpng, com-
maunded his sonne to doo a certayne businesse
with al speede possible . The sonne not peel-
dypng honour enough vnto his father , neg-
lected disobediently his fathers commaunde-
ment: (a great fault in deede, and woorthie to
haue been wel punished :) but vnorderly and
wickedly, the frowarde vngodly father, when
he hearde his sonne yet at home , whom he
thought before that tyme to haue been gone a-
bout his businesse , in the Diuels name fal-
leth to cursing his sonne , and these oz suche
lyke woordes he vsed : Did I byd thee goe
in hast: and standest thou still there : Howe
stil moughtest thou stand, I pray GOD, and
neuer mayest thou styre alyue out of that
same place. (Oh dire imprecation) Gods mer-
ciful grace absented, and his iudgement ear-
nestly prouoked, styl stode his sonne . What
gaped the vngodly father: vnlesse he woulde
plucke the sonne in peeces , the father nowe
could not, would he neuer so fayne , eyther by
his owne strength, oz by any others help, way,
oz meanes, once mooue oz styre his distressed
childe.

agaynst swearing. 45

childe. The chyld wanted his ease, but the father byd the woo: styre could not the sonne, helpe must the father: and since that accordyng to the fathers curse the sonne coulde not be remooued, the wylful father, accordyng to Gods commaundement, must needes of due-
 tie succour his woful sonne. Glad and fayne was the father to vnderprop his sonne with a Chayre and a Cushion, & so to keepe hym in that place by the space of thre whole yeeres. Many a godly man came to see this sorowful sight, many a good prayer, both priuate and publique, was powred out vnto the Lorde for him, many a publique exhortation was made vnto the people to auoyde such offences, and to pray for grace for him: long it was or euer the Lorde woulde be entreated. But as Gods mercie is aboue al his workes: so the Lorde after thre yeeres space was entreated for some mercy, his feete were loosed, whose foote steppes or print of his feete (a woonderful thing to tel) remayne to be seene at this day in the pauement where he stode. So late he then yet in miserie foure more long yeres, with a long leane countenance, eating litle or nothyng, speakyng but now and

*The force
 of contin
 prayer.*

A Swoorde

3 It obscureth Gods glory, whiche aboue
al thynges we must promote.

4 It breaketh fayth and credite amongst
Christians, which we must maintayne.

5 It encreasech infidelitie, whiche we must
abhorre.

6 It is the worke of the Dyuell, & Christe
came to destroy it.

7 It neuer dyd good vnto any, & we must
doo good vnto all. We breedeth custome,
custome breedeth continuance, familiar easie
continuance leadeth vs readyly and perfectly
vnto the most damnable sinne of periurie.
Stop therfore the beginnyng. Strike not, and
you shal not kyl. Swear not, and you shal
not be forsworne. Aboue al thynges my bre
thren, Swear not, neyther by Heauen, for
is Gods seate, nor by the Earth, nor by any
other thyng. It was sayde before Christes
commynge, Thou shalt not forswear thy
selfe: But Christe sayde, Swear not at all.
Let your communication be yea, yea, and
nay, nay: yea in woorde, yea in deede: dishal
lowe not Gods most glorious name. As you
professe a fayth in Christe, so expresse the same
continually: Let Christe be seene in your
lyfe

agaynst swearyng. 47

lyfe, as he is heard of in your language: let
his holy name neuer be taken in vayne, but
 studie and endeuour with your whole power
 and strength, that Gods name may be sanc-
 tified, that is, alwayes esteemed holy and re-
 uerent, alwayes honoured and glorified, in
 you, and by you: Unto whom onely, of only
 ryght alone, be al honour, prayse, and
 glozy, woorthyp, renowne, and dominion,
 for all, and aboue al, worlde without ende. A-
 men. Amen.

Amen. The Lorde raigneth. The Lorde
 only is trueth, and shal haue the victoꝝy and
 only glozy. Amen.

FINIS.

Reasons that vayne swea- ryng fauoreth of infidelitie, and of seuerall other perswadyng the same.

Howe can we call
vpon God for helpe
in our aduersitie,
whose honour we
so lightly regard
in prosperitie?

Psalm. 49.

Actes. 4.

Call vpon me in
tyme of thy trou-
ble, and I wyl de-
liuer thee. Our
health is only of the
Lorde.

The sonne of God
came to this end,
to destroy the wooz-
kes of the diuel.

Iohn.

Peter.

What hope then
haue they in y^e sonne
of God, y^e fulfyl des-
peratly this woozke
of y^e diuel, in disho-
noring Gods name?

Christe hath geuen
hym selfe for vs an
offeryng, & a sacri-
fice of sweete smel-
ling saour, vnto
God.

Ephe. 3.

Who beleueth this,
and wyl vayne-
ly swear by Christe,
or by the blessed bo-
dy of Christe?

By his owne blood,
entred he once into
the holy place, & ob-
teyned eternall re-
mission for vs.

Hebrues. 9.

1. Iohn.

1. Peter. 1.

Who beleueth this,
& yet wyl idelly or
vayne-ly swear by
the precious blood
of Christe?

What

What hope haue
we of that comforta-
ble beholding christ
at the last day, face
to face?

Iob.

By his woundes
we are healed, & by
his stripes we are
made whole.

Esa. 9.

One of the souldi-
ers pearced his side
with a speare, and
foorthwith ran out
water and blood.

Iohn. 19.

God shal come to
iudge the quicke
and the dead.

Act. 7.

Unto the cursed,
God shal say, goe
you cursed of my fa-
ther, into everlast-
ing fyre.

Mathevv

With ose honour, &
reuerence we demi-
nish dayly, and dar-
ken, as much as in
vs lyeth, the glory
of his name, by litle
esteemyng or dayne-
ly vsing it for eue-
ry trifle.

Who beleueth this,
and wyl yet sweare
by y precious woun-
des of Christ?

Who beleueth this,
and wyl yet sweare
by Gods sides?

Who beleueth this,
and wyl sweare, as
God shal iudge me?

Who beleueth this,
and wyl sweare,
God renounce me?

Of Cursing.

qm furti mat farto
p mact p mact

Of Cursing.

The vengeance of
God shal eate vp
your gold and your
silver.

The diuell a peny,
that is, the diuell
haue the peny.

Vengeance lurketh
for them, as a Li- } *Solomon.*
on.

The foule euill
haue thee, or take
thee: howe many see
we euery yere come
from the north pla-
gued with this di-
sease, in whiche
countrey this curse
is most ryfest.

THE ENDE.

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